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TRAVELS

IN

ARABIA,

COMPREHENDING AN ACCOUNT

OF THOSE TERRITORIES IN HEDJAZ WHICH

THE MOHAMMEDANS REGARD AS SACRED.

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BY THE LATE

JOHN LEWIS BURCKHARDT.

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IN TWO VOLUMES.

VOL. I.

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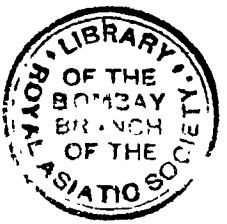

PREFACE OF THE EDITOR.

Some years have now elapsed since two distinct portions of Burckhardt's works (his Travels in Nubia and Syria) were offered to the public, and most favourably received; their success being insured not only by instrinsic merit, but by the celebrity of their editor as a scholar and antiquary, a traveller and a geographer. It must not however be inferred, from any delay in publishing the present volume, that its contents are less worthy of notice than those parts which have already proved so interesting and instructive to a multitude of readers. It was always intended that this Journal, and other writings of the

same lamented author, should issue successively from the press: "There still remain," says Colonel Leake, in his Preface to the Syrian Journal (p. ii.) "manuscripts sufficient to fill two volumes: one of these will consist of his Travels in Arabia, which were confined to the Hedjaz or Holy Land of the Muselmans, the part least accessible to Christians; the fourth volume will contain very copious remarks on the Arabs of the Desert, and particularly the Wahabys."

Respecting the portion now before the reader, Colonel Leake, in another place, expresses a highly flattering opinion. "Burckhardt," says he, "transmitted to the Association the most accurate and complete account of the Hedjaz, including the cities of Mekka and Medina, which has ever been received in Europe. His knowledge of the Arabic language, and of Mohammedan manners, had enabled him to assume the Muselman character with such success, that he resided at Mekka during the whole time of the pilgrimage, and passed through the va-

rious ceremonies of the occasion, without the smallest suspicion having arisen as to his real character." (See the Life of Burckhardt prefixed to his Travels in Nubia, p. lvii. 4to. edition, 1819).

Recommended so strongly, the work of a less eminent traveller would be entitled to our notice: this presents itself with another claim; for the manuscript Journal was partly corrected and prepared for publication by the learned editor of Burckhardt's former writings. But some important literary occupations prevented Colonel Leake from superintending the progress of this volume through the press. His plan, however, has been almost invariably adopted by the actual editor; particularly in expressing with scrupulous fidelity the author's sentiments on all occasions, and in retaining, without any regard to mere elegance of style or selection of terms, his original language, wherever an alteration was not absolutely necessary to reconcile with our system of phraseology

and grammatical construction certain foreign idioms which had crept into his English writings.*

The map prefixed to this volume might almost appear superfluous, since the positions of Djidda, Mekka, Medina, Tayf, and Yembo, the chief places of Hedjaz visited by Burckhardt, are indicated with accuracy in the excellent maps that illustrate his Nubian and Syrian Travels. But as the reader of this volume cannot reasonably be supposed to have constantly at hand, for immediate reference, the two former portions of our author's works, a map is here given, in the construction and delineation of which Mr. Sydney Hall has attended to every suggestion offered by the

* It was thought expedient, from circumstances of typographical convenience tending to facilitate and expedite the publication of this volume, that the Arabic characters which in the original manuscript follow immediately certain words, or appear between the lines or in the margin, should here be placed together at the end, as an Index, with references to the pages wherein they occur.

editor: at whose recommendation the names of places are spelt after Burckhardt's manner, however different from that more usual among us.*

By the editor's advice, also, several places situate beyond the Eastern limits of Hedjaz are included in this map; since Burckhardt, although he did not visit them himself, has given some original itineraries, in which they are mentioned.

That those places do not belong to the region properly denominated Hedjaz, is evident; but how far this region extends eastward, cannot easily be determined; and the same difficulty respecting it occurs in various

* Thus in the map as in the letter-press of this volume, *Mekka* might have been spelt *Mecca;* and *Hejaz, Jidda, Nejed,* would as well express the proper sounds of those words, as *Hedjaz, Djidda, Nedjed;* and at the same time approximate more closely to the original Arabic orthography, by which our English *j* (as in *Jar, James,* &c.) is represented without the assistance of a *d;* although the prefixing of this letter to the *j* might prevent a Frenchman from pronouncing it as in *jour, jamais,* &c.

directions. The editor, that he might ascertain by what boundaries we are justified in supposing Hedjaz to be separated from other provinces of Arabia, consulted a multiplicity of authors, both European and Oriental. The result, however, of his inquiry has not proved satisfactory; for to each of the neighbouring countries certain writers have assigned towns, stations, and districts, which by others of equal authority are placed in Hedjaz.

Such confusion may partly have arisen from the different statements of the number, extent, and names of divisions comprised within the same space; this being occupied, according to European writers, by three great regions, the *Stony*, the *Desert*, and the *Happy* Arabia; while Oriental geographers partition it into two, five, six, seven, or more provinces, under denominations by no means corresponding in signification to the epithets above mentioned, which we have borrowed from the Greeks and Romans.

That it would be a most difficult, or scarcely

possible task, to fix precisely the limits of each Arabian province, is acknowledged by that excellent geographer, D'Anville; but he seems disposed to confound the region comprising Mekka, Djidda, and Yembo, (places which, as we know, are unequivocally in Hedjaz,) with Arabia Felix.* D'Herbelôt, in one place, declares Hedjaz to be Arabia Petræa,† and in another he identifies it with Arabia Deserta.‡

Among the Eastern writers, some divide

* D'Anville, Géographie Ancienne.

† See the Bibliothèque Orientale in "Hegiaz ou Higiaz"—"Nom d'une province de l'Arabie, que nous appelons Pierreuse," &c.—Richardson also, in his Arabic and Persian Dictionary, explains Hijaz by "Mecca and the adjacent country, Arabia Petræa;" and Demetrias Alexandrides, who translated some portions of Abulfeda's Geography into Greek, (printed at Vienna, 1807, 8vo.) always renders Hedjaz by *Ἀραβία Πετραία.*

‡ "Les Provinces de Tahama et d'Iemamah sont comme au cœur du pays; celle de Hegiaz est devenue la plus célèbre à cause des villes de la Mecque et de Medine, et fait avec les deux dernières que nous avons nommées ce que nous appelons l'Arabie Déserte."—Biblioth. Orient. in "Arab."

Arabia into two parts, Yemen and Hedjaz; others into five great provinces, Yemen, Hedjaz, Nedjed, Tehama, and Yemama. Bahrein has also been included; and Aroudh is named as an Arabian province, but appears to be the same as Yemama. Hadramaut, Mahrah, Shejr, Oman, and other subdivisions have likewise been reckoned independent provinces by some, while many confound them with the greater regions, Yemen and Hedjaz. To the latter, indeed, are often assigned even the extensive countries of Nedjed, Tehama, and Yemama.

Respecting the boundaries of all these provinces, much embarrassment has arisen from contradictory statements made by several of the most eminent Oriental geographers; Edrisi, Abulfeda, Al Madaieni, Ibn Haukal, Ibn el Vardi, Bakoui, and others. Mr. Rommel, a very ingenious commentator on Abulfeda's "Arabia," is frequently obliged to acknowledge the difficulty of ascertaining where one division begins and another terminates. With regard, more particularly, to the boun-

daries of Hedjaz, Abulfeda is silent; but it appears that his opinion, so far as Mr. Rommel could collect from incidental accounts of places assigned to this province and adjoining territories, did not in all respects coincide with the statements of other celebrated geographers.*

* See "Christophori Rommel Abulfedea Arabiæ Descriptio, commentario perpetuo illustrata," Gottingæ, 1802, 4to. "Ambitum et fines hujus provinciæ Abulfeda designare supersedet.—Al Madaieni hæc profert: 'Hhegiaz est provincia complectens illum tractum montium qui inde ab Yaman expansus usque ad Sham (Syriam) protenditur. In eo tractu sitæ sunt Madinah et Amman'—Cum hoc dissidere Abulfedam non dubium est.—Ibn al Arabi: 'Quod est inter Tehamah et Nagd, illud est Hhegiaz.'—Fusius Ibn Haukal: 'Quod protenditur a limite Serrain urbis sitæ ad mare Kolzum adusque viciniam Madian, et inde reflectendo per limitem tendentem in ortum urbis Hhegr, ad montem Tai transeundo juxta tergum Yamamah ad mare Persicum, hoc totum ad Hhegiaz pertinet.' Et alio loco: 'Hhegiaz ea est provincia, quæ Maccah et Madinah et Yamamah cum earundem territoriis comprehendit.'—Ibn al Vardi Hhegiaz appellat provinciam secus Sinum Arabicum et a regione Habyssiniæ

It may perhaps be asked, why our inquisitive traveller did not learn from some intelligent native the precise extent and limits of Hedjaz? To this question the following passage (written by Burckhardt, near the end of his journal, and probably intended for the Appendix,) may serve as a reply, and show that even the present inhabitants do not agree in their application of the name Hedjaz. "This," says he, "is not used by the Arabian Bedouins in the usual acceptation of the word. They call Hedjaz exclusively the mountainous country, comprehending many fertile valleys south of Tayf, and as far as the dwelling-places of the Asyr Arabs, where the coffee-tree begins to be cultivated abundantly. This is the general application of the term among all the Bedouins of those countries; and the town's-people of Mekka

sitam—Bakui eam inter Yaman et Syriam posuisse satis habet, simul longitudinem ejus mensis itinere emetiens."—(pp. 57—58.)

and Djidda also use it in that sense among themselves. But when they converse with foreigners, whose notions they politely adopt, the name Hedjaz is bestowed on the country between Tayf, Mekka, Medina, Yembo, and Djidda. The Bedouins give the name of El Ghor, or the low-land, to the whole province westward of the mountains from Mekka up to Beder and Yembo; while those mountains themselves northward of Tayf are called by them Hedjaz-es'-Shám, or the Northern Hedjaz."*

* This would confirm the derivation of Hedjaz (mentioned by Golius) from *ahhtedjezet*, "quod (provincia Hhegiaz) colligata et constricta montibus sit:" but others derive it from the Arabic word *yehedjez*, because Hedjaz *divides* Nedjed from Tehama, or because it *connects* Yemen with Syria, between which it is situate. As even the shortest note written by Burckhardt must be considered valuable, a few lines, that immediately follow the passage above quoted from his Journal, are here given: "I compute the population of the province usually called Hedjaz, comprising the whole territory of the Sherif of Mekka, together with that of Medina and the towns situated therein, and all the Bedouin tribes, at about two hundred

On reference to Vol. II. pp. 287, 288, a remark will be found concerning the different application of this name (Hedjaz) among those who inhabit the sea-coast and those Bedouins who occupy the interior country; and it will even appear that doubts have been entertained whether the sacred city Medina does not belong rather to Nedjed than to Hedjaz.

From statements so vague as those above quoted, an attempt to trace exactly the limits of any country must be vain and fallacious: that region, therefore, which borders on the Red Sea, and which the natives, we know, entitle unequivocally *Hedjaz*, is marked in our map, as in almost every other published hitherto, merely with that name, its first letter being placed where the editor supposes Arabia Petræa to terminate, and its last letter

and fifty thousand souls; a number which, I am certain, is rather over than under rated; the greater part being the Bedouin inhabitants of the mountains, and principally the strong tribes of Beni Harb."

where he would separate Hedjaz from Tehama.*

To those who seek the most accurate information respecting places but little known, this work is sufficiently recommended by the name of its author, and of the country which it describes. "The manners of the Hejazi Arabs have continued," says Sir William Jones, "from the time of Solomon to the present age."† "Our notions of Mecca must be drawn," says Gibbon, "from the Arabians. As no unbeliever is permitted to enter the city, our travellers are silent; and the short hints of Thevenot are taken from the suspicious mouth of an African renegado."‡

But the reader of this preface must not be withholden from perusing Burckhardt's authentic and interesting account of the

* Burckhardt (Syrian Travels p. 511.) quotes Makrizi, the Egyptian historian, who says, in his chapter on Aila, (Akaba): "It is from hence that the Hedjaz begins: in former times it was the frontier place of the Greeks, &c."

† Discourse on the Arabs, Asiat. Researches, vol. ii.

‡ Roman Empire, chap. 50. note 18.

places which he visited, of the extraordinary ceremonies which he witnessed, and of the people among whom he lived in the character of a Muselman.

Some short notices, written on a detached leaf, but evidently intended by the author as an introduction to his Journal, are given accordingly in the next page: for, that the Arabian Travels should appear under such a form as Burckhardt himself probably wished them to assume, has been throughout a favourite object of the editor,

WILLIAM OUSELEY.

London, January, 1829.

THE AUTHOR'S INTRODUCTION.

In the pages of this Journal I have frequently quoted some Arabian historians, whose works are in my possession. It is now to me a subject of regret that those manuscripts were not with me in the Hedjaz. The two first I purchased at Cairo, after my return from Arabia.

These works are — 1. The History of Mekka, entitled *Akhbar Mekka*, a thick quarto volume, by *Aby el Wolyd el Azraky*, who flourished in the year of the Hedjra 223, and has traced the annals of his native city down to that period. This work is particularly interesting on account of its topographical notices, and the author's intimate

acquaintance with the state of Arabia before Islám or Mohammedanism. The manuscript appears, from the handwriting, to be six, or perhaps seven hundred years old.

2. The History of Mekka, entitled *Akd e' themyn*, in three folio volumes, by *Taky ed' dyn el Fasy*, who was himself Kadhy of Mekka. This history comes down to the year of the Hedjra 829, and is comprised in the first volume; the other two volumes containing biographical anecdotes of distinguished natives of Mekka.

3. The History of the Mosque of Mekka, with which the history of the town is interwoven, called *El Aalam hy aalam beled Allah el haram*, in one volume quarto. The author was *Kottob ed' dyn el Mekky*, who held high offices at Mekka, and brings the history down to the year 990 of the Hedjra.

4. The History of the Hedjaz, and more particularly of Mekka, by *Asamy*. Of this chronicle I possess only the second volume, a large folio manuscript, comprising historical records from the time of the *Beni Omeya*, to

the year (of the Hedjra) 1097. I have not been able to ascertain the title of this work, which abounds with curious and valuable information. The author, *Asamy*, was a native of Mekka.

5. The History of the Temple and Town of Medina. This work is entitled *Khelaset el Wafa*, its author was *Nour ed' dyn Aly Ibn Ahmed e' Samhoudy*,* and it is comprised in one folio volume, bringing the history down to the year 911 of the Hedjra.

* To this writer Burckhardt refers in p. 323, by the letters (V. S.) "Vide Samhoudy."

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TRAVELS

IN

THE HEDJAZ OF ARABIA.

DJIDDA.

My arrival in the Hedjaz was attended with some unfavourable circumstances. On entering the town of Djidda, in the morning of the 15th of July, 1814, I went to the house of a person on whom I had a letter of credit, delivered to me, at my departure from Cairo, in January, 1813, when I had not yet fully resolved to extend my travels into Arabia. From this person I met with a very cold reception; the letter was thought to be of too old a date to deserve notice: indeed, my ragged appearance might have rendered any one cautious how he committed himself

with his correspondents, in paying me a large sum of money on their account; bills and letters of credit are, besides, often trifled with in the mutual dealings of Eastern merchants; and I thus experienced a flat refusal, accompanied, however, with an offer of lodgings in the man's house. This I accepted for the first two days, thinking that, by a more intimate acquaintance, I might convince him that I was neither an adventurer nor impostor; but finding him inflexible, I removed to one of the numerous public Khans in the town, my whole stock of money being two dollars and a few sequins, sewed up in an amulet which I wore on my arm. I had little time to make melancholy reflections upon my situation; for on the fourth day after my arrival, I was attacked by a violent fever, occasioned, probably, by indulging too freely in the fine fruits which were then in the Djidda market; an imprudence, which my abstemious diet for the last twelve months rendered, perhaps, less inexcusable, but certainly of worse consequence. I was for several days delirious; and nature would probably

have been exhausted, had it not been for the aid of a Greek captain, my fellow passenger from Souakin. He attended me in one of my lucid intervals, and, at my request, procured a barber, or country physician, who bled me copiously, though with much reluctance, as he insisted that a potion, made up of ginger, nutmeg, and cinnamon, was the only remedy adapted to my case. In a fortnight after, I had sufficiently recovered to be able to walk about; but the weakness and languor which the fever had occasioned, would not yield to the damp heat of the atmosphere of the town; and I owed my complete recovery to the temperate climate of Tayf, situated in the mountains behind Mekka, where I afterwards proceeded.

The Djidda market little resembled those Negro markets, where a single dollar would purchase two or three weeks' provision of dhourra and butter. The price of every thing had risen here to an unusual height, the imports from the interior of Arabia having entirely ceased, while the whole popula-

tion of the Hedjaz, now increased by a Turkish army and its numerous followers, and a host of pilgrims who were daily coming in, wholly depended for its supply upon the imports from Egypt. My little stock of money was therefore spent during my illness, and before I was sufficiently recovered to walk out. The Greek captain, though he had shown himself ready to afford me the common services of humanity, was not disposed to trust to the honour or respectability of a man whom he knew to be entirely destitute of money. I was in immediate want of a sum sufficient to defray my daily expenses, and, no other means being left to procure it, I was compelled to sell my slave: I regretted much the necessity for parting with him, as I knew he had some affection for me, and he was very desirous to remain with me. During my preceding journey he had proved himself a faithful and useful companion; and although I have since had several other slaves in my possession, I never found one equal to him. The Greek

captain sold him for me, in the slave-market of Djidda, for fortyeight dollars.*

The present state of the Hedjaz rendered travelling through it, in the disguise of a beggar, or at least for a person of my outward appearance, impracticable; and the slow progress of my recovery made me desirous of obtaining comforts: I therefore equipped myself anew, in the dress of a reduced Egyptian gentleman, and immediately wrote to Cairo for a supply of money; but this I could hardly receive in less than three or four months. Being determined, however, to remain in the Hedjaz until the time of the pilgrimage in the following November, it became necessary for me to find the means of procuring subsistence until my funds should arrive. Had I been disappointed in all my hopes, I should then have followed the example of numbers of the poor Hadjis,

* This slave cost me sixteen dollars at Shendy; thus, the profits of sale on *one* slave defrayed almost the whole expense of the four months' journey through Nubia, which I had performed in the spring.

even those of respectable families, who earn a daily subsistence, during their stay in the Hedjaz, by manual labour; but before I resorted to this last expedient, I thought I might try another. I had indeed brought with me a letter of introduction from Seyd Mohammed el Mahrouky,* the first merchant in Cairo, to Araby Djeylany, the richest merchant of Djidda; but this I knew could be of no use, as it was not a letter of credit; and I did not present it.† I determined therefore, at last, to address the Pasha, Mohammed Aly, in person. He had arrived in the Hedjaz at the close of the spring of 1813, and was now resident at Tayf, where he had established the head-quarters of the army, with which he intended to attack the strongholds of the Wahabis. I had seen the

* The original characters of these and other names, both of persons and places, are given in the Index of Arabic words at the end of this volume.

† I afterwards became acquainted with Djeylany, at Mekka; and what I saw of him, convinced me that I was not mistaken in the estimation I had formed of his readiness to assist a stranger.

Pasha several times at Cairo, before my departure for Upper Egypt, and had informed him in general terms of my travelling madness. (as he afterwards jocularly termed it himself at Tayf). I should here observe that, as the merchants of Upper Egypt are in general poor, and none of them strictly honour a bill or obligation by immediate payment, I had found it necessary, during my stay there, in order to obtain a supply of money, to request my correspondent at Cairo to pay the sum which I wanted into the Pasha's treasury, and to take an order from him upon his son, Ibrahim Pasha, then governor of Upper Egypt, to repay me the amount. Having therefore already had some money dealings with the Pasha, I thought that, without being guilty of too much effrontery, I might now endeavour to renew them in the Hedjaz, and the more so, as I knew that he had formerly expressed rather a favourable opinion of my person and pursuits. As soon, therefore, as the violence of my fever had subsided, I wrote to his physician, an Armenian of the name of Bosari,

whom I had also known at Cairo, where I had heard much in his favour, and who was then with his master at Tayf. I begged him to represent my unfortunate situation to the Pasha, to inform him that my letter of credit upon Djidda had not been honoured, and to ask him whether he would accept a bill upon my correspondent at Cairo, and order his treasurer at Djidda to pay the amount of it.

Although Tayf is only five days distant from Djidda, yet the state of the country was such, that private travellers seldom ventured to cross the mountains between Mekka and Tayf; and caravans, which carried the letters of the people of the country, departed only at intervals of from eight to ten days; I could not, therefore, expect an answer to my letter in less than twenty days. During this period I passed my leisure hours at Djidda, in transcribing the journal of my travels in Nubia; but I felt the heat at this season so oppressive, especially in my weak state, that, except during a few hours early in the morning, I found no ease but in the

cool shade of the great gateway of the Khan in which I lodged; where I passed the greater part of the day, stretched upon a stone bench. Bosari's correspondent at Djidda, through whom I had sent my letter to Tayf, had meanwhile mentioned my name to Yahya Effendi, the physician of Tousoun Pasha, son of Mohammed Aly, now governor of Djidda, who had been in Upper Egypt while I was there, but I had not seen him. This physician, when at Cairo, had heard my name mentioned as that of a traveller; and understanding now, that I came from the Black countries, he was curious to see me, and desired Bosari's friend to introduce me to him. He received me politely, invited me repeatedly to his house, and, in the course of further explanation, became acquainted with my wants, and the steps I had taken to relieve them. He happened at this time to be preparing for a journey to Medina with Tousoun Pasha, and was sending back all his unnecessary baggage to Cairo; with this he was also desirous to transmit to his family his last year's savings,

amounting to three thousand piastres (about 100*l.*), and he was so kind as to offer me the money for a bill upon Cairo, payable at sight; an advantage which, he well knew, the merchants of Djidda never insure to those who take their bills. Such an offer would not be considered as conferring any obligation in the commercial towns of Europe; but in the East, and under the circumstances in which I was placed, it was extraordinary. Yahya Effendi added, that some of his friends had given me a flattering character while at Cairo, and that he could not, therefore, entertain the slightest doubt of my solvency and respectability, in which opinion he had been confirmed on reading the letter of credit I had brought with me. As the issue of my application to the Pasha at Tayf was uncertain, I readily and gratefully accepted Yahya's proposal; the money was immediately paid to me, the bills drawn, and a few days after, my obliging friend departed with Tousoun Pasha for Medina, where I had the pleasure of seeing him again early in the following year.

I was now in possession of a sum sufficient to banish all apprehension of suffering from poverty before the arrival of fresh supplies from Egypt, whatever might be the consequence of my application to the Pasha; but Yahya Effendi was no sooner gone, than I received a somewhat favourable answer to the letter I had written to Tayf. Bosari, it appeared, had been rather unwilling to urge my request to the Pasha, afraid, perhaps, that he might himself become a sufferer, should I forfeit my word. The Pasha, however, had heard of my being at Djidda, through another person in his suite, whom I had seen there, and who had arrived at Tayf; and hearing that I was walking about in rags, he immediately despatched a messenger, with two dromedaries, to the collector of customs at Djidda, Seyd Aly Odjakly, in whose hands was the management of all the affairs of the town, with an order to furnish me a suit of clothes, and a purse of five hundred piastres as travelling money; accompanied with a request that I should repair immediately to Tayf, with the same messenger who had

brought the letter. In a postscript, Seyd Aly Odjakly was enjoined to order the messenger to take me by the upper road to Tayf, which leaves Mekka to the south, the lower and more usual road passing through the middle of that town.

The invitation of a Turkish Pasha is a polite command; whatever, therefore, might be my reluctance to go at this time to Tayf, I could not avoid, under the present circumstances, complying with the Pasha's wishes; and, notwithstanding the secret aversion I had to receive a present at his hands instead of a loan, I could not refuse to accept the clothes and money, without hurting the pride and exciting the resentment of a chief, whose good graces it was now my principal aim to conciliate.* I likewise understood the mean-

* Some persons, perhaps, consider it an honour to receive presents from Pashas; but I think differently. I know that the real motive of a Turk in making presents, is either to get double the value in return, (which could not be the case with me,) or to gratify his own pride in showing to his courtiers that he deigns to be liberal towards a person whom he holds infinitely below him in station or worth. I have

ing of the postscript, although Seyd Aly was not aware of it; but, on this point, I flattered myself I should be a match for the Pasha and his people.

As the invitation was very pressing, I left Djidda in the evening of the same day on which the messenger arrived, after supping with Seyd Aly, in company with a great number of Hadjis from all parts of the world; for the fast of Ramadhan had already commenced, and during this month everybody displays as much hospitality and splendour as he possibly can, particularly in the supper after sun-set. Distrusting in some measure

often witnessed the sneers of the donor and his people on making such presents; and their sentiments are sometimes expressed by the saying, "Look, he has thrown a morsel to this dog!" Few Europeans may, perhaps, agree with me in this respect, but *my* knowledge authorises me to form this opinion; and the only advice which I can give to travellers who would not lower themselves in the estimation of Turkish grandees, is to be always ready, on similar occasions, to return the supposed favour two-fold. As for myself, I had but seldom occasion to make presents during my travels; and this was the only one that I was ever obliged to accept.

the Pasha's intentions, I thought it necessary to carry a full purse to Tayf; I therefore changed the whole of the three thousand piastres which I had received from Yahya Effendi into gold, and put it in my girdle. A person who has money has little to fear among Osmanlis, except the loss of it; but I thought that I might stand in need of what I had, either as a bribe, or to facilitate my departure from Tayf. I was, however, fortunately mistaken in both these conjectures.

I shall add here some remarks on Djidda and its inhabitants. The town is built upon a slightly rising ground, the lowest side of which is washed by the sea. Along the shore it extends in its greatest length for about fifteen hundred paces, while the breadth is no where more than half that space. It is surrounded on the land-side by a wall, in a tolerable state of repair, but of no strength. It had been constructed only a few years since by the joint labours of the inhabitants themselves, who were sensible that they possessed no protection against the Wahabis in the ancient half-ruined wall, built, A.H. 917,

by Kansoue el Ghoury, Sultan of Egypt.* The present structure is a sufficient barrier against Arabs, who have no artillery. At every interval of forty or fifty paces, the wall is strengthened by watch-towers, with a few rusty guns. A narrow ditch was also carried along its whole extent, to increase the means of defence; and thus Djidda enjoys, in Arabia, the reputation of being an impregnable fortress. On the sea-shore, in front of the town, the ancient wall remains, but in a state of decay. At the northern extremity, near the spot where the new wall is washed by the sea, stands the Governor's residence; and at the southern extremity is a small castle, mounting eight or ten guns. There is, besides, a battery, to guard the entrance from the side of the sea, and command the whole harbour. Here is mounted an immense old piece of ordnance, which carries a ball of five hundred pounds, and is so celebrated all over the Red Sea, that the very fame of it is a protection to Djidda. The approach into

* See Kotobeddin, History of Mekka.

the town from the sea is by two quays, where small boats discharge the cargoes of the large ships, these being obliged to anchor in the roadstead, about two miles from shore; none but the vessels called *say*, (the smallest that navigate the Red Sea,) approaching close to the shore. The quays are shut every evening about sun-set; thus all communication is prevented, at night, between the town and the shipping.

On the land side Djidda has two gates; the Báb Mekka on the east side, and Báb el Medina on the north. A small gate in the south wall has lately been filled up. The area inclosed by the new wall (about three thousand paces in circuit) and the sea, is not entirely covered with buildings. A broad piece of open ground extends the whole length of the interior of the wall; and there is, besides, a good deal of waste ground near the Báb el Medina, and on the southern extremity. Having traversed this open space in coming from the gate, you enter the suburbs, comprising only huts formed of reeds, rushes, and brushwood, and encircling

the inner town, which consists of stone buildings. The huts are chiefly inhabited by Bedouins, or poor peasants and labourers, who live here completely after the Bedouin fashion. Similar quarters for people of this description may be found in every town of Arabia. The interior of Djidda is divided into different districts. The people of Sowakin, who frequent this place, reside near the Báb el Medina; their quarters are called Haret è Sowakiny. Here they live in a few poor houses, but principally under huts, to which the lowest class of people frequently resort, as many public women reside here, and those who sell the intoxicating beverage called Boosa. The most respectable inhabitants have their quarters near the sea, where a long street, running parallel to the shore, appears lined with shops, and affords many khans constantly and exclusively frequented by the merchants. Djidda is well built; indeed, better than any Turkish town of equal size that I had hitherto seen. The streets are unpaved, but spacious and airy; the houses high, constructed wholly of stone,

brought for the greater part from the sea-shore, and consisting of madrepores and other marine fossils. Almost every house has two stories, with many small windows and wooden shutters. Some have bow-windows, which exhibit a great display of joiners' or carpenters' work. There is, generally, a spacious hall at the entrance, where strangers are received, and which, during the heat of the day, is cooler than any other part of the house, as its floor is kept almost constantly wet. The distribution of rooms is nearly the same as in the houses of Egypt and Syria; with this difference, however, that in Djidda there are not so many large and lofty apartments as in those countries, where but few houses, at least of the natives, have two stories, whilst the rooms on the ground-floor are sometimes of a considerable height. It thus happens that, in many houses of the Hedjaz, the only cool spot is the entrance-hall; and here, at noon, the master, with all his male attendants, hired servants or slaves, may be seen enjoying the siesta.* As build-

* Although the cool breeze comes only from the north,

ing is very expensive in this country, little is adapted for outward show beyond the lattice-work of the bow-windows; this frequently is painted with most gaudy colours, both on the outside and inside. In many houses the lawful wife of a man occupies one part, and his female Abyssinian slaves are lodged in their own distinct apartments; convenience, therefore, in the building, is more studied than size or beauty; yet, in Egypt, many ordinary houses have spacious and handsome rooms.

Uniformity in architecture is not observed at Djidda. Some houses are built with small, others with large square stones, the smooth side outwards, and the interior filled up with mud. Sometimes the walls are entirely of stone; many have, at intervals of about three

yet the Arabians do not seem to take so much advantage of it in their houses as the Egyptians, whose principal rooms are generally so contrived as to open towards the north. The large ventilators constructed on the terraces of houses in Egypt, and which diffuse a current of air through all the lower apartments, are unknown in the Hedjaz.

feet, thin layers of planks placed in the wall, and these, the Arabs imagine, tend to increase its strength. When the walls are plastered, the wood is left of its natural colour, which gives to the whole a gay and pleasing appearance, as if the building had been ornamented with so many bands; but the dazzling white of the walls during sun-shine is extremely distressing to the eyes. Most of the gateways have pointed arches; some few round; and the latter are seen, though less frequently, over the gates of private houses in every part of Egypt. No buildings of ancient date are observed in Djidda, the madrepore being of such a nature that it rapidly decays when exposed to the rain and moist atmosphere prevalent here.* Besides many small mosques, there are two of considerable size: one of these was built by Sherif Serour, predecessor of the last reign-

* In general, it may be said that Djidda is a modern town; for its importance as a market of Indian goods can only be traced to the beginning of the fifteenth century, although it had been known in the most ancient times of Arabian history as the harbour of Mekka.

ing Sherif Ghaleb. The Governor's habitation, in which the Sherif himself frequently resided, is a paltry building; such, likewise, is that in which dwells the collector of the customs. There are some well-built public khans in the town, with good accommodation, where the foreign merchants reside during their short stay here. In these khans are large open squares with arched passages, which afford a cool shade to the merchants for the greater part of the day. Except during the monsoon, when Djidda is extremely crowded with people, private lodgings may easily be procured in the most distant quarters of the town. The best private dwellings of Djidda belong to the great mercantile establishment of Djeylani, who, with his family, occupies a small square behind the principal street. This square is composed of three large buildings, the most commodious and costly private houses in all the Hedjaz. Every house of moderate size has its cistern; but as the rains are not sufficiently regular or abundant to fill the cisterns from the tops of the houses, (as through-

out Syria,) they are often supplied with water from pools formed outside of the town in rainy seasons.

Of these cisterns, the water is very inadequate to the consumption of Djidda, and is reckoned a delicacy. Much of the drinking water is drawn from some wells a mile and a half distant on the southern side; water, indeed, may be found every where at a depth of fifteen feet, but it is generally of a bad taste, and in some places scarcely drinkable. Two only of the wells afford water that can be called sweet; but even this is considered heavy,* and, if suffered to stand twenty-four hours in a vessel, it becomes full of insects. The good water of these two wells being scarce and dear, cannot always be procured without the assistance of powerful friends; in fact, not more than from two to three hundred persons are

* *Heavy* and *light*, applied to water, are expressions common in most languages of the East, where both natives and foreigners, from the vast quantity which they consume, become more refined in their taste regarding it than the people of our northern climates.

ever able to obtain it, while the rest of the inhabitants must content themselves with the water supplied by other wells; and to this the constant ill-health of the people may chiefly be ascribed. As Djidda has the name of a Turkish fortress, we might suppose that the wells would have been protected by a fort; but the Turks have neglected this precaution, and when, in December, 1814, the people apprehended that the Wahabis were advancing on the side of Gonfady, the Governor of Djidda, in great haste, filled the few cisterns belonging to the government houses with water from the wells, and for several days withheld that necessary of life from all the inhabitants, as every water-camel was employed by him. Several of the wells are private property, and yield to their owners a considerable income.

The town of Djidda is without gardens, or vegetation of any kind except a few date-trees adjoining one of the mosques; even outside the town the whole country is a barren desert, covered on the sea-shore with a saline earth, and higher up with sand: here

are found some shrubs and a few low acacia trees. The number of wells around the town might be considerably augmented, and water obtained for the purposes of irrigation; but the inhabitants of Djidda consider their residence as merely temporary, and, like all the other people of the Hedjaz, devote their whole attention to commerce and the acquisition of riches: on this account they are much less inclined to rural enjoyments or occupations than any other race of Moslems that I ever saw.

Beyond the Báb Mekka, and close to the town, are several huts, through the midst of which lies the road to Mekka. These huts are inhabited by the camel-drivers who traffic between that city and Djidda; by poor Bedouins, who earn a livelihood by cutting wood at a considerable distance in the mountains; and by Negro Hadjis, who adopt the same means of supporting themselves during their stay at Djidda. Here is held the market for live cattle, wood and charcoal, fruits and vegetables in wholesale. Coffee also is sold in many booths in this place, frequented for

a short time, at an early hour, by the inferior class of merchants, who resort hither to learn the news from Mekka, whence the post arrives every morning soon after sunrise. About a mile beyond these huts, eastward of the town, is the principal burial-ground, containing the tombs of several sheikhs; but there are smaller cemeteries within the walls. About two miles northward of the town, is shown the tomb of Howa (Eve), the mother of mankind; it is, as I was informed, a rude structure of stone, about four feet in length, two or three feet in height, and as many in breadth; thus resembling the tomb of Noah, seen in the valley of Bekaa, in Syria.

During the predominance of the Wahabis, Djidda had been in a declining state; many of its buildings had gone to ruin; no one constructed a new house; trade was much depressed, in consequence of the pilgrimage from Turkey having been discontinued, and the unwillingness of the merchants to bring their goods hither for sale. Since the recovery of the holy cities, however, and the re-establishment of the pilgrimage, together

with the daily arrival of soldiers, and a number of merchants and followers of the army, the town has quickly recovered its former condition, and is now as flourishing as at any former period. The number of its inhabitants may be estimated, generally, at from twelve to fifteen thousand; but in the months preceding the pilgrimage, and again during the summer months corresponding with the monsoon winds, there is a great influx of strangers, which increases the above number perhaps one-half.

The inhabitants of Djidda, like those of Mekka and Medina, are almost exclusively foreigners. The descendants of the ancient Arabs who once peopled the town, have perished by the hands of the governors, or have retired to other countries. Those who can be truly called natives are only a few families of sherifs, who are all learned men, and attached to the mosques or the courts of justice; all the other Djiddawys (people of Djidda) are foreigners or their descendants. Of the latter, those from Hadramaut and Yemen are the most numerous: colonies

from every town and province of those countries are settled in Djidda, and keep up an active commerce with their native places. Upwards of a hundred Indian families (chiefly from Surat, and a few from Bombay,) have also established themselves here; and to these may be added some Malays and people of Maskat. The settlers from Egypt, Syria, Barbary, European Turkey, and Anatolia, may be still recognised in the features of their descendants, who are all mixed in one general mass, and live and dress in the same Arab manner. The Indians alone remain a distinct race in manners, dress, and employment. There are no Christians settled in Djidda; but a few Greeks from the islands of the Archipelago occasionally bring merchandize to this market from Egypt. In the time of the sherifs they were much molested, compelled to wear a particular dress, and prohibited from approaching the Mekka gate; but the Turks having become masters of the Hedjaz, abolished these restrictions, and a Christian now enjoys complete liberty here: if he dies, he is not buried on shore,

(this being sanctified ground, belonging to the holy city,) but upon some one of the small islands in the bay of Djidda. Jews were formerly the brokers of this town; but they were driven out, about thirty or forty years since, by Serour, the predecessor of Ghaleb, some of them having offended by their misconduct. They all retired to Yemen or to Sanaa. During the monsoons some Banians visit Djidda in the Indian ships; but they always return with them, and none are settled here.

The mixture of races in Djidda is an effect of the pilgrimage, during which rich merchants visit the Hedjaz with large adventures of goods: some of these not being able immediately to settle their accounts, wait till another year; during this period, they cohabit, according to the custom of the country, with some Abyssinian slaves, whom they soon marry; finding themselves at last with a family, they are induced to settle in the country. Thus every pilgrimage adds fresh numbers to the population not only of Djidda, but of Mekka also, which is indeed

very necessary, as in both towns the number of deaths is far greater than that of births.

The people of Djidda are almost entirely engaged in commerce, and pursue no manufactures or trades but those of immediate necessity. They are all either sea-faring people, traders by sea, or engaged in the traffic with Arabia. Djidda derives its opulence not only from being the port of Mekka, but it may be considered as that of Egypt, of India, and of Arabia; all the exports of those countries destined for Egypt first passing through the hands of the Djidda merchants. Hence, it is probably richer than any town of the same size in the Turkish dominions. Its Arabian name, which means "rich," is therefore perfectly well bestowed. The two greatest merchants in the place, Djeylany and Sakkat, both of Maggrebin* origin, and whose grandfathers first settled here, are known to possess from one hundred and fifty to two hundred thousand pounds sterling. Several

* Maggrebin, "inhabitants of the West," is the name given by all the Eastern Arabs to the natives of the Barbary States.

Indians have acquired capitals nearly equal, and there are upwards of a dozen houses possessing from forty to fifty thousand pounds sterling. Wholesale trade is carried on here with greater facility and profit, and with less intrigue and fraud, than any where I have seen in the Levant; the principal reason of which is, that almost all the bargains are made for ready money, very little or no credit being given. This, however, is not to be understood as implying any thing favourable to the character of the merchants, who are as notorious for their bad faith as they are for their large fortunes; but the nature of the trade, and the established usage, render it a less troublesome and intriguing business here than in any other country of the East.

The commerce of Djidda may be divided into two principal branches—the coffee trade, and the Indian trade; with both of which that of Egypt is connected. Ships laden with coffee arrive from Yemen all the year round, without being restricted to any particular season. During the voyage, they sail constantly near the coast, and are thus enabled

to take advantage of the land breezes during the season when northerly winds prevail, and render the voyage difficult in mid-channel. They dispose of their cargoes for dollars, which are almost the only article that the merchants of Yemen take in return. The coffee trade is liable to great fluctuations, and may be considered a species of lottery, in which those only embark who have large capitals at their command, and who can bear occasionally great losses. The price of coffee at Djidda, being regulated by the advices from Cairo, varies almost with the arrival of every ship from Suez. The price at the latter place depending upon the demand for Mocha coffee in Turkey, is thus equally fluctuating. When I arrived at Djidda, coffee-beans were at thirty-five dollars a hundred-weight; three weeks after they fell to twenty-four dollars, in consequence of the peace between England and America, and the expectation that West-India coffee would be again imported in large quantities at Smyrna and Constantinople. From the hazardous nature of this trade, there are many merchants who will not en-

gage in it, except as agents; others send the coffee on their own account to Cairo, where the chief part of the trade is in the hands of the Hedjaz merchants residing there. Within the last six years, the coffee trade between Arabia and the Mediterranean has suffered greatly by the importation of West-India coffee into the ports of Turkey. These were formerly supplied exclusively with Mocha coffee; the use of which has been almost entirely superseded in European Turkey, Asia Minor, and Syria, by that of the West Indies. The Pasha of Egypt, however, has hitherto strictly prohibited the importation of West-India coffee into his dominions.

The trade in India goods is much safer, and equally profitable. The fleets, principally from Calcutta, Surat, and Bombay, reach Djidda in the beginning of May, when they find the merchants already prepared for them, having collected as many dollars and sequins as their circumstances admit, that they may effect bargains in wholesale at the very first arrival of the ships. Large sums are also sent hither by the Cairo merchants to pur-

chase goods on their account; but the cargoes for the greater part are bought up by the merchants of Djidda, who afterwards send them to Cairo to be sold for their own advantage. The India fleets return in June or July, when the prices of every article brought by them immediately rise;* and it commonly occurs that, on the very day when the last ships sail, ten per cent. profit may be obtained upon the first price. The merchants, however, unless pressed for money, do not sell at this time, but keep their goods in warehouses for four or five months, during which the price continues to rise; so that if they choose to wait till the January or February following, they may calculate with great security upon a gain of from thirty to forty per cent; and if they transport a part of their goods to Mekka for sale to the Hadj, their profits are still greater. It is the nature of this commerce that renders Djidda so crowded during

* The ships from Bengal leave Djidda in June, those from Surat and Bombay in July or the beginning of August. The Maskat and Bassora shipping, and the slave vessels from the Mozambique coast, arrive at the same time.

the stay of the fleet. People repair hither from every port on the Red Sea, to purchase at the first hand; and the merchants of Mekka, Yembo, and Djidda, scrape together every dollar they possess, to lay them out in these purchases.* Another cause of the India trade with Djidda being more safe and profitable is, the arrival of the merchant-ships but once in the year, at a stated period, and all within a few weeks: there is, therefore, nothing to spoil the market; the price of goods is settled according to the known demand and quantity of imports; and it is never known to fall till the return of the next fleet. In the coffee trade it was the reverse.

In Syria and Egypt it is the work of se-

* Some time after the Indian fleet had sailed from Djidda, I was present when a merchant of great property and respectability called upon an acquaintance of mine to borrow one hundred dollars, saying, he had laid out every farthing of his money in India goods which he did not wish yet to sell, and had, in the mean while, no money left for his daily expenses. This occurs, I understood, very frequently among them.

veral days, and the business of three or four brokers, to conclude a bargain between two merchants to the amount of a thousand dollars. At Djidda sales and purchases are made of entire ships' cargoes in the course of half an hour, and the next day the money is paid down. The greater part of the merchandize thus bought is shipped for Suez, and sold at Cairo, whence it finds its way into the Mediterranean. The returns are made either in goods, which are disposed of chiefly in the Hedjaz, or in dollars and sequins, large quantities of which are carried off annually by the Indian fleet: this principally causes the scarcity of silver in Egypt. The coffee ships from Yemen take a few articles of Egyptian manufacture in return, as Mellayes, (blue-striped cotton cloths,) linen stuffs for shirts, and glass beads; but the chief sales are mostly for cash.

If Suez were to participate in the direct Indian trade, the present flourishing state of Djidda would, no doubt, be greatly diminished, and the town would become merely what its position renders it, the harbour of

the Hedjaz, instead of being, as it now is, the port of Egypt. It was natural that the sherifs of Mekka, who had the customs in their own hands, should endeavour, by every means in their power, to make Djidda an emporium for the Indian trade, the custom-duties on which formed the principle source of their income. Suez, however, is not a place where large capitals are always found ready to make purchases; even Cairo could not, at least immediately, engage in this trade with advantage, were it transferred to Suez; for, according to old customs, from which Orientals seldom like to depart, ready money is almost unknown in the commercial transactions of that city; India goods are in consequence never sold there except at very long credit. Undoubtedly cash might in time have found its way to Suez, as it now does to Djidda; but the channel of trade was such, that a fleet of ships coming direct from India to Suez, would hardly have been able to dispose of their cargoes either with profit or within due time. Another cause also contributed to favour the harbour of Djidda:

the India ships, although most of them sail under the English flag, are entirely manned and commanded by the people of the country, Arabs and Lascars;* and they have adopted the same coasting navigation that is followed in every part of the Red Sea. They never venture out to sea, and must, therefore, necessarily pass Djidda and Yembo, both harbours of the Sherif, who could easily oblige them to anchor in his ports and pay duties, as he is known to have done with many coffee ships bound direct for Suez from Yemen. These causes, however, no longer exist; for Mohammed Aly, Pasha of Egypt, having possession of the harbours and custom-houses of the Hedjaz, might transfer the customs of Djidda to Suez, and thence open a direct

* No English captain had been at Djidda for five years, when, in 1814, the Resoul, Captain Boag, from Bombay, arrived laden with rice. The ships are not navigated by Englishmen, and very few English merchants resident in India have ever speculated in the trade of the Red Sea, which is carried on almost exclusively with the capitals of Muselman merchants of Djidda, Maskat, Bombay, Surat, and Calcutta. The Americans seldom visit any other harbour in this sea than that of Mekka.

communication with India. The chief obstacles to such a change which have hitherto presented themselves, are the jealousy and false representations of the merchants of Djidda, and the Pasha's ignorance of his own real interests, added perhaps to the fear of displeasing his sovereign; he has it, notwithstanding, in contemplation to change the system, after the example of a very respectable English house at Alexandria, which had, in concert with its correspondents at Bombay, in 1812, when the Hedjaz was not yet in the Pasha's hands, concluded a treaty with him for allowing English ships to come direct to Suez, and for insuring the protection of merchandize across the Desert to Cairo. The reports of the Wahabi war, and of hostile cruisers in the Red Sea, prevented the merchants from taking advantage of the treaty till 1815, when a large ship was despatched from Bombay to Suez. The Pasha, however, who was at Mekka when she touched at Djidda, in direct violation of his engagements, stopped the ship, prohibited her proceeding to Suez, compelled the captain to sell the

cargo at a loss, while the plague was rāging in the town, and exacted the same duties as are taken on country ships, in contravention of the stipulations existing between Great Britain and the Porte. This affair, which created great disgust amongst the Europeans in Egypt, might easily have been remedied by retaliation upon the Pasha's ships trading to Malta, which would have taught him to respect the British flag wherever he might meet it. The British officers, however, from an erroneous conception perhaps of his power and importance, and from a wish to remain upon a friendly footing with him, instead of evincing any displeasure, preferred submitting silently to the outrage; forgetting that the favour of a Turkish ruler can never be bought by conciliation, but can only be obtained by an attitude of defiance. In consequence of all this, the merchants were obliged to make a second treaty with the Pasha, which was formally ratified. His first demand was, that the ships should pay at Suez the joint customs of that port and Djidda, which would have been equivalent to about 12 per cent.;

but he contented himself, at last, with a promise of 9 per cent. upon all imports into Suez from India, which was six per cent. more than the usual duty paid by European merchants in the ports of the Grand Signior. This arrangement, it is supposed, will lead to the opening of an active trade. The Pasha himself is disposed to speculate on his own account; and the first adventure he sent to Bombay, in the spring of 1816, was to bring him, in return, a richly caparisoned elephant, destined as a present to his sovereign at Constantinople. Still, however, I am afraid he will as little respect the second treaty as he did the first; for his avarice, if not effectually checked, knows no bounds, and he can at any time exact additional imposts, as far as the profits of this new commercial route can bear them, by threatening the security of the road from Suez to Cairo, the Bedouins of the neighbouring Desert being completely at his command.

The former master of Djidda, Sherif Ghaleb, was actively engaged in the Indian trade; he had two ships, of four hundred tons each,

employed in it, besides many smaller vessels in the coffee trade to Yemen; indeed, he was a shrewd speculator in all branches of the Red Sea trade. He oppressed the merchants of Djidda by heavy duties and his own powerful competition; but he was never known to practise extortion upon them. If he borrowed money, he repaid it at the stipulated time, and never ventured to levy extraordinary contributions from individuals, although he did it from the whole community, by increasing the duties in an arbitrary manner. It was the well-known security which property enjoyed under his government that induced foreign merchants to visit the port of Djidda, even when Ghaleb was reduced to great distress by the Wahabis. His conduct, however, in this respect, was not caused by any love of justice, for he governed most despotically; but he well knew that, if the merchants should be frightened away, his town would sink into insignificance. Towards the close of his government, the duty upon coffee was increased by him from two and a half to five dollars per quintal, or to about fifteen per

cent. The duty upon India goods was from six to ten per cent., according to their quality. If Ghaleb could not immediately sell the coffee or India goods imported on his account, he distributed the cargoes of his ships among the native merchants of the place at the current market-price, in quantities proportioned to the supposed property of each merchant, who was thus forced to become a purchaser for ready money. In this respect Ghaleb was not singular; for in Egypt the present Pasha frequently distributes his coffee among the merchants; with this difference, however, from the practice of Ghaleb, that the price which he exacts is always above the real market-price.

Business in Djidda is conducted through the intervention of brokers, who are for the most part Indians of small property and bad reputations.

The number of ships belonging to Djidda, is very great. Taking into account all the small vessels employed in the Red Sea trade, two hundred and fifty perhaps may be calculated as belonging either to merchants of

the town, or to owners, who navigate them, and who consider the port as their principal home. The different names given to these ships, as Say, Seume, Merkeb, Sambouk, Dow, denote their size; the latter only, being the largest, perform the voyage to India. The ships are navigated chiefly by people from Yemen, from the Somawly coast (opposite to Aden, between Abyssinia and Cape Guardafui,) and by slaves, of which latter three or four are generally found in every ship. The crew receive a certain sum for the voyage, and every sailor is, at the same time, a petty trader on his own account; this is another cause of the resort of foreigners to Djidda during the trade winds, for persons with the smallest capitals can purchase goods in retail, at the first hand, from the crews of these ships. No vessels of any kind are now constructed at Djidda, so scarce has timber become; indeed, it is with difficulty that means are found to repair a ship. Yembo is subject to the same inconvenience. Suez, Hadeyda, and Mokha, are the only harbours in the Red Sea where ships are built. The timber

used at Suez is transported thither overland from Cairo, and comes originally from the coast of Asia Minor :* that employed at Hadeyda and Mokha comes partly from Yemen, and partly from the African coast. Many ships are purchased at Bombay and Maskat; but those built at Suez are most common in the sea north of Yemen. There has been a great want of shipping at Djidda during the last three years, as the Pasha had seized a great number of ships, and obliged their owners to transport provisions, ammunition, and baggage, from Egypt to the Hedjaz, for which he pays a very low freight. During my stay at Djidda, scarcely a day passed without some arrival by sea, chiefly from Yembo and Cosseir; and there were constantly forty or fifty ships in the harbour. An officer, entitled Emir al Bahhr, acts as harbour-master, and takes from each ship a certain

* The canvas used all over the Red Sea is of Egyptian manufacture. The cordage is of the date-tree. Ships coming from the East Indies have cordage made of the cocoa-nut tree, of which a quantity is also brought for sale.

sum for anchorage. This was an office of considerable dignity in the time of the sherif, but it has now sunk into insignificance. I was somewhat surprised to find that, in so well-frequented a port as Djidda, there were no pleasure-boats of any kind in the harbour, nor even any regular public boatmen; but I learned that this proceeded from the jealousy of the custom-house officers, who forbid all craft of this description, and even insist that the ships' boats should return to the ships after sunset.

Djidda carries on no trade by land, except with Medina and Mekka. A caravan departs for Medina once in forty or fifty days, principally with India goods and drugs, and is always augmented by a crowd of pilgrims who wish to visit Mohammed's tomb. These caravans consist of from sixty to one hundred camels, and are conducted by the Harb Bedouins. The intercourse, however, between Djidda and Medina is more commonly carried on by the intermediate route of Yembo, whither merchandize is sent by sea. Besides the caravans above mentioned, others

depart for Mekka almost every evening, and at least twice a week, with goods and provisions; and during the four months preceding the Hadj, when every ship that arrives brings pilgrims to Djidda, this intercourse farther increases, and caravans then set out regularly from the gate called Báb Mekka every evening after sunset. The loaded camels take two nights to perform the journey, resting midway at Hadda during the day; but, in addition to these, a small caravan of asses, lightly laden, starts also every evening, and performs the journey of fifteen or sixteen hours in one night, arriving regularly at Mekka early in the morning.* It is by the ass-caravan that letters are conveyed be-

* When camels abound, the hire of one from Djidda to Mekka is from twenty to twenty-five piastres. In time of scarcity, or at the approach of the Hadj, from sixty to seventy piastres are paid. During my stay, the hire of an ass from Djidda to Mekka was twenty piastres. These prices would be considered enormous in any other part of the Levant. Only fifteen piastres are paid for a camel from Cairo to Suez, which is double the distance between Djidda and Mekka.

tween the two towns. In time of peace, caravans are occasionally met with on the sea-coast, towards Yemen, and the interior of Tehama, to Mokhowa, whence corn is imported. (V. Appendix on the Geography of the Hedjaz.)

The following enumeration of the different shops in the principal commercial street of Djidda, may throw some light on the trade of the town, as well as on the mode of living of its inhabitants.

The shops (as in all parts of Turkey) are raised several feet above ground, and have before them, projecting into the street, a stone bench, on which purchasers seat themselves; this is sheltered from the sun by an awning usually made of mats fastened to high poles. Many of the shops are only six or seven feet wide in front; the depth is generally from ten to twelve feet, with a small private room or magazine behind.

There are twenty-seven coffee-shops. Coffee is drunk to excess in the Hedjaz; it is not uncommon for persons to drink twenty or thirty cups in one day, and the poorest la-

bourer never takes less than three or four cups. In a few of the shops may be had *keshre*, made from the skin of the bean, which is scarcely inferior in flavour to that made from the bean itself. One of the shops is frequented by those who smoke the *hashysh*, or a preparation of hemp-flowers mixed with tobacco, which produces a kind of intoxication. Hashysh is still more used in Egypt, especially among the peasants.*

* Of the hemp-flowers, they use for this purpose the small leaves standing round the seed, (called *sheranek*.) The common people put a small quantity of them upon the top of the tobacco with which their pipes are filled. The higher classes eat it in a jelly or paste (*maadjoun*) made in the following manner:—a quantity of the leaves is boiled with butter for several hours, and then put under a press; the juice so expressed is mixed with honey and other sweet drugs, and publicly sold in Egypt, where shops are kept for that purpose. The hashysh paste is politely termed *bast*, and those who sell it *basty* (i. e. cheerfulness). On the occasion of a festival to celebrate the marriage of a son of one of the principal grandees at Cairo, when all the different crafts of the town were represented in a showy procession, the *basty*, although exercising a business prohibited and condemned by the law, was among the most gaudy. Many persons of the first rank use the

In all these shops the Persian pipe is smoked, of which there are three different sorts. 1. The *Kedra*, which is the largest, and rests upon a tripod; it is always neatly worked, and found only in private houses. 2. The *Shishe* (called in Syria *Argyle*), of a smaller size, but, like the former, joined to a long serpentine tube (called *lieh*), through which the smoke is inhaled. 3. The *Bury*. This consists of an unpolished cocoa-nut shell, which contains water; a thick reed answers the purpose of the serpentine tube: this pipe is the constant companion of the lower classes, and of all the sailors of the Red Sea, who indulge most inordinately in using it. The tobacco smoked in the two former of these pipes comes from the Persian gulf; the best is from Shiraz. An inferior sort (called *tombak*) comes from Basra and Baghdad; the leaf is of a light yellow colour, and much stronger in taste than

hast in some shape or other; it exhilarates the spirits, and raises the imagination as violently as opium. Some persons also mix the paste with seeds of the *Bendj*, which comes from Syria.

common tobacco; it is, therefore, previously washed to render it milder. The *tombak* used in the *Bury* comes from Yemen, and is of the same species as the other, but of an inferior quality. The trade in this article is very considerable, its consumption in the Hedjaz being almost incredibly great; large quantities are also shipped for Egypt. The common pipe is little used in the Hedjaz, except by Turkish soldiers and Bedouins. The tobacco is of Egyptian growth, or from Sennar, whence it is carried to Sowakin. Very little good Syrian tobacco finds its way across the Red Sea.

The coffee-houses are filled with people during the whole day; and in front a shed is generally erected, under which persons also sit. The rooms, benches, and small low chairs, are very filthy, and form a contrast to the neatness and elegance observable in the coffee-houses of Damascus. Respectable merchants are never seen in a coffee-house; but those of the third class, and sea-faring people, make it their constant resort. Every person has his particular house, where he meets

those who have business with him. An Arab, who cannot afford to ask his friend to dine, invites him from the coffee-house, when he sees him pass, to enter and take a cup, and is highly offended if the invitation be rejected. When his friend enters, he orders the waiter to bring him a cup, and the waiter, in presenting it, exclaims aloud, so that every one in the place may hear him, *djebba!* (gratis). An Arab may cheat his creditors, or be guilty of bad faith in his dealings, and yet escape public censure; but he would be covered with infamy, if it were known that he had attempted to cheat the coffee-house waiter of his due. The Turkish soldiers have done their utmost in this respect to increase the contempt in which they are held by the Arabs. I never saw in the coffee-houses of the Hedjaz any of those story-tellers who are so common in Egypt, and still more in Syria. The Mangal * is generally played in all of them, and the Dama, "a kind of draughts," differing somewhat from the European game; but I never happened to see chess played in

* See Niebuhr's Travels.

the Hedjaz, though I heard that it is not uncommon, and that the sherifs in particular are fond of it.

Near to almost every coffee-shop a person takes his stand, who sells cooled water in small perfumed jars.*

Twenty-one butter-sellers, who likewise retail honey, oil, and vinegar. Butter forms the chief article in Arab cookery, which is more greasy than even that of Italy. Fresh butter, called by the Arabs *zebde*, is very rarely seen in the Hedjaz. It is a common practice amongst all classes to drink every morning a coffee-cup full of melted butter or *ghee*, after which coffee is taken. They regard it as a powerful tonic, and are so much accustomed to it from their earliest youth, that they would feel great inconvenience in discontinuing the use of it. The higher classes

* The Orientals often drink water before coffee, but never immediately after. I was once recognised in Syria as a foreigner or European, in consequence of having called for water just after I had taken coffee. "If you were of this country," said the waiter, "you would not spoil the taste of the coffee in your mouth by washing it away with water."

content themselves with *drinking* the quantity of butter, but the lower orders add a half-cup more, which they *snuff* up their nostrils, conceiving that they prevent foul air from entering the body by that channel. The practice is universal as well with the inhabitants of the town as with the Bedouins. The lower classes are likewise in the habit of rubbing their breasts, shoulders, arms, and legs, with butter, as the negroes do, to refresh the skin. During the war, the import of this article from the interior had almost entirely ceased; but even in time of peace, it is not sufficient for the consumption of Djidda; some is, therefore, brought also from Sowakin; but the best sort, and that which is in greatest plenty, comes from Massowah, and is called here *Dahlak* butter: whole ships' cargoes arrive from thence, the greater part of which is again carried to Mekka. Butter is likewise imported from Cosseir; this comes from Upper Egypt, and is made from buffaloes' milk; the Sowakin and Dahlak ghee is from sheep's milk.

The Hedjaz abounds with honey in every

part of the mountains. The best comes from those which are inhabited by the Nowaszera Bedouins, to the south of Tayf. Among the lower classes, a common breakfast is a mixture of ghee and honey poured over crumbs of bread as they come quite hot from the oven. The Arabs, who are very fond of paste, never eat it without honey.

The oil used for lamps is that of Sesamum (Seeredj, brought from Egypt). The Arabs do not use oil for culinary purposes, except in frying fish, or with broken paste to be given to the poor. Salad, of which the northern Turks are so fond, is never seen on an Arabian table.

Eighteen vegetable or fruit-stands. The number of these has now greatly increased, on account of the Turkish troops, who are great devourers of vegetables. All the fruits come from Tayf, behind Mekka, which is rich in gardens. I found here in July grapes of the best kind, with which the mountains behind Mekka abound; pomegranates of middling quality; quinces, which have not the harsh taste of those in Europe, and may

be eaten raw; peaches; lemons of the smallest size only, like those of Cairo; bitter oranges; bananas—these do not grow at Tayf, but are brought by the Medina road principally from Safra, Djedeyda, and Kholeys. These fruits last till November. In March, water-melons are brought from Wady Fatmé, which are said to be small, but of a good flavour. The Arabs eat little fruit except grapes; they say it produces bile, and occasions flatulency, in which they are probably not mistaken. The fruit sold at Djidda is particularly unwholesome; for having been packed up at Tayf in an unripe state, it acquires a factitious maturity by fermentation during the journey. The Turks quarrel and fight every morning before the shops, in striving to get the fruits, which are in small quantities and very dear. Vegetables are brought to Djidda from Wady Fatmé, six or eight miles distant to the north, which also supplies Mekka. The usual kinds are Meloukhye, Bamye, Portulaca egg-plants, or Badingans, cucumbers, and very small turnips, of which the leaves are eaten, and the root is thrown away as

useless. Radishes and leeks are the only vegetables regularly and daily used in Arab cookery; they are very small, and the common people eat them raw with bread. In general, the Arabs consume very few vegetables, their dishes being made of meat, rice, flour, and butter. In these fruit-shops, tamarind (called here *Hōmar*) is also sold; it comes from the East Indies, not in cakes, like that from the negro countries, but in its natural form, though much decomposed. When boiled in water, it constitutes a refreshing beverage, and is given to sick people boiled with meat into a stew.

Eight date-sellers. Of all eatables used by the Arabs, dates are the most favourite; and they have many traditions from their prophet, showing the pre-eminence of dates above all other kinds of food. The importation of dates is uninterrupted during the whole year. At the end of June, the new fruit (called *ruteb*) comes in: this lasts for two months, after which, for the remainder of the year, the date-paste, called *adjoue*, is sold. This is formed by pressing the dates, when fully ripe, into

large baskets so forcibly as to reduce them to a hard solid paste or cake, each basket weighing generally about two hundred weight; in this state the Bedouins export the adjoue; in the market it is cut out of the basket and sold by the pound. This adjoue forms a part of the daily food among all classes of people. In travelling, it is dissolved in water, and thus affords a sweet and refreshing drink. There are upwards of twelve different sorts of adjoue; the best comes from Taraba, behind Tayf (now occupied by the Wahabis.) The most common kind at present in the market is that from Fatmé; and the better sort, that from Kheleys, and Djedeyde, on the road to Medina. During the monsoon, the ships from the Persian gulf bring adjoue from Basra for sale, in small baskets, weighing about ten pounds each; this kind is preferred to every other. The East-India ships, on their return, take off a considerable quantity of the paste, which is sold to great profit among the muselmans of Hindostan.

Four pancake-makers, who sell, early in

the morning, pancakes fried in butter; a favourite breakfast.

Five bean-sellers. These sell for breakfast also, at an early hour, Egyptian horse-beans boiled in water, which are eaten with ghee and pepper. The boiled beans are called *mudammes;* they form a favourite dish with the people of Egypt, from whom the Arabs have adopted it.

Five sellers of sweetmeats, sugar-plums, and different sorts of confectionary, of which the Hedjaz people are much fonder than any Orientals I have seen; they eat them after supper, and in the evening the confectioners' stands are surrounded by multitudes of buyers. The Indians are the best makers of them. I saw no articles of this kind here that I had not already found in Egypt; the *Baklawa*, *Gnafe*, and *Ghereybe*, are as common here as at Aleppo and Cairo.

Two *kebáb* shops, where roasted meat is sold; these are kept by Turks, the *kebáb* not being an Arab dish.

Two soup-sellers, who also sell boiled

sheep's heads and feet, and are much visited at mid-day.

One seller of fish fried in oil, frequented by all the Turkish and Greek sailors.

Ten or twelve stands where bread is sold, generally by women; the bread has an unpleasant flavour, the meal not having been properly cleansed, and the leaven being bad. A loaf of the same size as that which at Cairo is sold for two paras, costs here, though of a much worse quality, eight paras.

Two sellers of *leben*, or sour milk, which is extremely scarce and dear all over the Hedjaz. It may appear strange that, among the shepherds of Arabia, there should be a scarcity of milk, yet this was the case at Djidda and Mekka; but, in fact, the immediate vicinity of these towns is extremely barren, little suited to the pasturage of cattle, and very few people are at the expense of feeding them for their milk only. When I was at Djidda, the rotolo or pound of milk (for it is sold by weight) cost one piastre and a half, and could only be obtained by favour. What the northern Turks called *yoghort*, and

the Syrians and Egyptians *leben-hámed*,* does not appear to be a native Arab dish; the Bedouins of Arabia, at least, never prepare it.

Two shops, kept by Turks, where Greek cheese, dried meat, dried apples, figs, raisins, apricots, called *kammared'din*, &c. are sold at three times the price paid in Cairo. The cheese comes from Candia, and is much in request among all the Turkish troops. An indifferent sort of cheese is made in the Hedjaz; it is extremely white, although salted, does not keep long, and is not by any means very nutritive. The Bedouins themselves care little for cheese; they either drink their milk, or make it into butter. The dried meat sold in these shops is the salted and smoked beef of Asia Minor, known all over Turkey by the name of *bastorma*, and much relished by travellers. The Turkish soldiers and the Hadjis are particularly fond of it, but the Arabs never can be induced to taste it; many

* Very thick milk, rendered sour by boiling and the addition of a strong acid.

of them, observing that it differs in appearance from all other meat with which they are acquainted, persist in regarding it as pork, and the estimation in which they hold the Turkish soldiery and their religious principles is not likely to remove their prejudices on this head. All the dried fruits above mentioned, except the apricots, come from the Archipelago; the latter are sent from Damascus all over Arabia, where they are considered a luxury, particularly among the Bedouins. The stone is extracted and the fruit reduced to a paste, and spread out upon its leaves to dry in the sun. It makes a very pleasant sauce when dissolved in water. On all their marches through the Hedjaz, the Turkish troops live almost entirely upon biscuit and this fruit.

Eleven large shops of corn-dealers, where Egyptian wheat, barley, beans, lentils, dhourra,* Indian and Egyptian rice, biscuits, &c. may be purchased. The only wheat now sold in

* Or *durra*, from Sowakin, which comes from Taka, in the interior of Nubia, and a small-grained sort from Yemen, are also sold here.

the Hedjaz comes from Egypt. In time of peace, there is a considerable importation from Yemen into Mekka and Djidda, and from Nedjed to Medina; but the imports from Egypt are by far the most considerable, and the Hedjaz may truly be said to depend upon Egypt for corn. The corn-trade was formerly in the hands of individuals, and the Sherif Ghaleb also speculated in it; but at present, Mohammed Aly Pasha has taken it entirely into his own hands, and none is sold either at Suez or Cosseir to private persons, every grain being shipped on account of the Pasha. This is likewise the case with all other provisions, as rice, butter, biscuits, onions, of which latter great quantities are imported. At the time of my residence in the Hedjaz, this country not producing a sufficiency, the Pasha sold the grain at Djidda for the price of from one hundred and thirty to one hundred and sixty piastres per *erdeb*, and every other kind of provision in proportion; the corn cost him twelve piastres by the erdeb in Upper Egypt, and including the expense of carriage from Genne to Cosseir,

and freight thence to Djidda, twenty-five or thirty piastres. This enormous profit was alone sufficient to defray his expenses in carrying on the Wahaby war; but it was little calculated to conciliate the good-will of the people. His partisans, however, excused him, by alleging that, in keeping grain at high prices, he secured the Bedouins of the Hedjaz in his interest, as they depend upon Mekka and Djidda for provisions, and they were thus compelled to enter into his service, and receive his pay, to escape starvation. The common people of the Hedjaz use very little wheat; their bread is made either of durra or barley-flour, both of which are one-third cheaper than wheat; or they live entirely upon rice and butter. This is the case also with most of the Bedouins of Tehama, on the coast. The Yemen people in Djidda eat nothing but durra. Most of the rice used at Djidda is brought as ballast by the ships from India. The best sort comes from Guzerat and Cutch: it forms the chief article of food among the people of the Hedjaz, who prefer it to the rice from Egypt, because

they think it more wholesome than the former, which is used exclusively by the Turks and other strangers from the northward. The grain of the Indian rice is larger and longer than the common sort of Egypt, and is of a yellowish colour; whereas the latter has a reddish tint; but the best sorts of both are snow-white. The Indian rice swells more in boiling than the Egyptian, and is for this reason preferred by the Arabs, as a smaller quantity of it will fill a dish; but the Egyptian rice is more nutritive. The Indian rice is rather cheaper, and is transported from Djidda to Mekka, Tayf, Medina, and thence as far as Nedjed. A mixture of equal portions of rice and lentils, over which butter is poured, forms a favourite preparation with the middle class, and generally their only dish at supper.* I found, in every part of the Hedjaz, that the Bedouins, when travelling, carried no other provision than rice,

* This dish is known in Syria, and called there *medjeddereh*, because the lentils in the rice look like a person's face marked with the small-pox, or *djedreh*.

lentils, butter, and dates. The importation of biscuits from Egypt has of late been very considerable, for the use of the Turkish army. The Arabians do not like and seldom eat them even on board their ships, where they bake their unleavened cake every morning in those small ovens which are found in all the ships of every size that navigate the Red Sea.

Salt is sold by the corn-dealers. Sea-salt is collected near Djidda, and is a monopoly in the hands of the sherif. The inhabitants of Mekka prefer rock-salt, which is brought thither by the Bedouins from some mountains in the neighbourhood of Tayf.

Thirty-one tobacco-shops, in which are sold Syrian and Egyptian tobacco, tombac, or tobacco for the Persian pipe, pipe-heads and pipe-snakes, cocoa-nuts, coffee-beans, keshre, soap, almonds, Hedjaz raisins, and some other articles of grocery. The Egyptian tobacco, sometimes mixed with that of Sennar, is the cheapest, and in great demand throughout the Hedjaz. There are two sorts of it: the leaf of one is green, even when dry; this is called *ribbé*, and comes from Upper Egypt:

the other is brown-leaved, the best sort of which grows about Tahta, to the south of Siout. During the power of the Wahabys, tobacco could not be sold publicly; but as all the Bedouins of the Hedjaz are passionately fond of it, persons sold it clandestinely in their shops, not as tobacco or *dokhan*, but under the name of "the wants of a man." Long snakes for the Persian pipe, very prettily worked, are imported from Yemen. Cocoa-nuts are brought from the East Indies, as well as from the south-eastern coast of Africa and the Somawly country, and may be had quite fresh, at low prices, during the monsoon. The people of Djidda and Mekka appear to be very fond of them. The larger nuts, as already mentioned, are used for the *boury*, or common Persian pipe, and the smallest for snuff-boxes.

Soap comes from Suez, whither it is carried from Syria, which supplies the whole coast of the Red Sea with it. The soap-trade is considerable, and, for the greater part, in the hands of the merchants from Hebron, (called in Arabic *el Khalyl* or the *Khâlylis*,) who

bring it to Djidda, where some of them are always to be found. The almonds and raisins come from Tayf and the Hedjaz mountains; large quantities of both are exported, even to the East Indies. The almonds are of most excellent quality; the raisins are small and quite black, but very sweet. An intoxicating liquor is prepared from them.

Eighteen druggists. These are all natives of the East Indies, and mostly from Surat. In addition to all kinds of drugs, they sell wax candles, paper, sugar, perfumery, and incense; the latter is much used by the inhabitants of the towns, where all the respectable families perfume their best rooms every morning. Mastic and sandal-wood, burnt upon charcoal, are most commonly used for this purpose. Spices of all sorts, and heating drugs, are universally used in the Hedjaz. Coffee is rarely drunk in private houses without a mixture of cardamoms or cloves; and red pepper, from India or Egypt, enters into every dish. A considerable article of trade among the druggists of Djidda and Mekka consists in rose-buds,

brought from the gardens of Tayf. The people of the Hedjaz, especially the ladies, steep them in water, which they afterwards use for their ablutions; they also boil these roses with sugar, and make a conserve of them. The sugar sold in the druggists' shops is brought from India; it is of a yellowish white colour, and well refined, but in powder. A small quantity of Egyptian sugar is imported, but the people here do not like it; in general, they prefer every thing that comes from India, which they conceive to be of a superior quality; in the same manner as English produce and manufactures are preferred on the continent of Europe. The Indian druggists are all men of good property; their trade is very lucrative, and no Arabs can rival them in it. At Mekka, also, and at Tayf, Medina, and Yembo, all the druggists are of Indian descent; and although they have been established in the country for several generations, and completely naturalized, yet they continue to speak the Hindu language, and distinguish themselves in many trifling customs from the Arabs, by whom

they are in general greatly disliked, and accused of avarice and fraud.

Eleven shops where small articles of Indian manufacture are sold, such as china-ware, pipe-heads, wooden spoons, glass beads, knives, rosaries, mirrors, cards, &c. These shops are kept by Indians, mostly from Bombay. Very little European hardware finds its way hither, except needles, scissors, thimbles, and files; almost every thing else of this kind comes from India. The earthenware of China is greatly prized in the Hedjaz. The rich inhabitants display very costly collections of it, disposed upon shelves in their sitting-rooms, as may be remarked also in Syria. I have seen, both at Mekka and Djidda, china dishes brought to table, measuring at least two feet and a half in diameter, carried by two persons, and containing a sheep roasted entire. The glass beads exported from Djidda are chiefly for the Souakin and Abyssinian market; they are partly of Venetian and partly of Hebron manufacture. The Bedouin women of the Hedjaz likewise wear them; though bracelets, made of black

horn, and amber necklaces, seem to be more in fashion among them. It is in these shops that the agate beads, called reysh,* are sold, which come from Bombay, and are used in the very heart of Africa. A kind of red beads, made of wax, are seen here in great quantities; they come from India, and are mostly destined for Abyssinia. Of rosaries, a great variety is sold: those made of *yosser*† are the most costly; it is a species of coral which grows in the Red Sea. The best sort is found between Djidda and Gonfode, is of a deep black colour, and takes a fine polish. Strings of one hundred beads each are sold at from one to four dollars, according to their size. They are made by the turners of Djidda, and are much in demand for the Malays. Other rosaries, (also brought from India,) made of the odoriferous *kalambac*, and of the sandal-wood, are in great demand throughout Egypt and Syria. Few pilgrims leave the Hedjaz without taking from the holy

* See Travels in Nubia, article Shendy.

† From this, the principal lane of Djidda is called *Hosh Yosser*.

cities some of these rosaries, as presents to their friends at home.

Eleven clothes-shops. In these various articles of dress are sold every morning by public auction. The greater part of those dresses are of the Turkish fashion, adopted by merchants of the first and second classes, with some trifling national variations in the cut of the clothes. During the period of the Hadj, these shops are principally frequented for the purchase of the Hiram or Ihram, that mantle in which the pilgrimage is performed, and which consists generally of two long pieces of white Indian cambric. Here, too, the Hedjaz Bedouins come to buy the woollen abbas, or Bedouin cloaks, brought from Egypt, on which country they entirely depend for this article; and thus they seem to possess the same indolent character as most people of the Hedjaz; for it is customary with the wives of other Bedouins to fabricate their own abbas. Here, also, they bring Turkish carpets of an inferior quality, which form an indispensable article of furniture for the tent of a Sheikh. In these shops are

likewise retailed all other imports from Egypt necessary for dress, as mellayes, cotton quilts, linen for shirts, shirts dyed blue, worn by the peasants, red and yellow slippers, used by the more opulent merchants, and by all the ladies, red caps, all kinds of cloth dresses, second-hand cashmere shawls, muslin shawls, &c. &c.

Six large shops of Indian piece-goods: French cloth, cashmere shawls, &c. belonging to respectable merchants, whose clerks here sell by retail. Almost all the principal merchants carry on also a retail business in their own houses, except the great Indian merchants established here, who deal in nothing but Indian piece-goods. The other merchants of Djidda engage in every branch of commerce. I once saw the brother of Djeylany quarrelling with a Yembo pedlar about the price of a *mellaye*, worth about fifteen shillings; but this is the case also in Egypt and Syria, where the most wealthy native merchants sell in retail, and enter into all the minute details of business, and yet without keeping any large establishment of clerks or accomptants, which their mode of

conducting business renders little necessary. A Turkish merchant never keeps more than one accompt-book; into this he copies from a pocket-book his weekly sales and purchases. They have not that extensive correspondence which European merchants are obliged to keep up; and they write much less, though perhaps more to the purpose, than the latter. In every town with which they traffic, they have one friend, with whom they annually balance accounts. Turkish merchants, with the exception of those living in sea-ports, generally pursue but one branch of trade; maintaining a correspondence with the town only from whence they obtain their merchandize, and with that to which they transport it. Thus, for instance, the great Baghdad merchants of Aleppo, men with from thirty to forty thousand pounds in capital, receive goods from their friends at Baghdad, and then send them from Aleppo to Constantinople. I have known many of them who kept no clerk, but transacted the whole of their business themselves. At Cairo, the Syrian merchants trade in the stuffs of Da-

mascus and Aleppo, and are altogether unconnected with the Maggrebin, Syria, and Djidda merchants.

Mercantile transactions are farther simplified by the traders employing chiefly their own capital, commission business being much less extensive than it is in Europe. When a merchant consigns a considerable quantity of goods to a place, he sends a partner with them, or perhaps a relative, if he have no partner resident in the place. Banking concerns and bills of exchange are wholly unknown among the natives, which saves them much trouble. In those towns where European factories are established, bills may be found, but they are hardly current with the natives, among whom assignments only are customary.

The practice followed equally by Mahomedan, Christian, and Jewish merchants, in the East, of never drawing an exact balance of the actual state of their capital, is another cause that renders the details of book-keeping less necessary here than in Europe. For the same reason that a Bedouin never counts

the tents of his tribe, nor the exact number of his sheep, nor a military chief the exact number of his men, nor a governor the number of inhabitants of his town, a merchant never attempts to ascertain the exact amount of his property; an approximation only is all that he desires. This arises from a belief that counting is an ostentatious display of wealth, which heaven will punish by a speedy diminution.

The Eastern merchant seldom enters into hazardous speculations, but limits his transactions to the extent of his capital. Credit to a great amount is obtained with difficulty, as affairs of individuals are in general much more publicly known than in Europe; failures are, therefore, of rare occurrence; and when a man becomes embarrassed either from an unsuccessful speculation or inevitable losses, his creditors forbear to press their demands, and are generally paid after a few years' patience; thereby saving the merchant's credit, and preventing the consequences of bankruptcy.

On the other hand, however, the Eastern

merchants are liable to the imputation of uncertainty in their payments, which they often delay beyond the stipulated periods. Even the most respectable among them do not hesitate to put off the payment of a debt for months; and it may be stated as a general rule in Egypt and Syria, that assignments are never fully paid till after a lapse of nearly double the time named. But this, I was often assured by the best informed people here, has only become the practice within the last twenty or thirty years, and is a consequence of the universal decay of commerce and diminution of capital in the Levant. At Djidda, as I have already observed, almost all bargains are made for ready money.

Three sellers of copper vessels. A variety of well-tinned copper vessels may be found in every Arabian kitchen. Even the Bedouins have one capacious boiler, at least, in every tent. The whole of these come from Egypt. The most conspicuous article of this description is the *abrík*, or water-pot, with which the Muselman performs his ablutions. No Turkish pilgrim arrives in the Hedjaz with-

out one of these pots, or at least he purchases one at Djidda. There are found, also, in the market a few copper vessels from China, brought hither by the Malays; but they are not tinned, and though the copper seems to be of a much finer quality than that of Anatolia, which is brought from Cairo, the Arabs dislike to use it

Four barbers' shops. The barbers are at once the surgeons and physicians of this country. They know how to let blood, and to compound different sorts of aperient medicines. The few Arabians whose beards are longer and thicker than those of their countrymen usually are, take great pains in keeping them neatly cut, so that not a hair may project beyond another. The mustachios are always cut closely, and never allowed to hang over the lips; in this they differ from the northern Turks, who seldom touch their thick bushy mustachios with scissors. The barbers' shops are frequented by loungers of the lower classes, who resort thither to hear the news, and amuse themselves with conversation. In one of these shops I found

established a seal-engraver of Persian origin; he had a good deal of business, for a pilgrim, after he has performed his visits to the holy places, usually adds to the name on his seal the words *El Hadjy*, or "The Pilgrim."

Four tailors. Many others live in various parts of the town; they are mostly foreigners. Tousoun Pasha's court-tailor was a Christian of Bosnia, and exercised authority over all the other tailors in the town; who complained bitterly of being subjected, not only to the commands and insults, but often to the stick of this Christian.

Five makers of *nâl*, or sandals. There is not one shoe-maker in the Hedjaz. Those who wear shoes or slippers buy them of the merchants by whom they are imported from Egypt.

The shape of the sandals used throughout Arabia differs in every province; and to those delineated by Niebuhr, a dozen other forms might be added. Some are peculiar to certain classes: a merchant, for instance, would not wear the sandals of a ma-

riner. This is the case in Turkey with regard to shoes, of which each province and class has its particular shape. Egypt and Abyssinia furnish the thick leather used in making sandals.

Three shops where water-skins brought from Sowakin and Egypt are sold and repaired. The greater part of the Hedjaz is furnished with water-skins from Sowakin; they are in great request, being very light, and sewed with much neatness. A Sowakin water-skin will last, in daily use, about three or four months.

Two turners, who bore pipe-tubes, and make beads, &c.

Three sellers of sweet-oils or essences, civet, aloe-wood, balsam of Mekka, and rose-water from Fayoum in Egypt. The civet and Mekka balsam can seldom be bought pure, except at first hand. The Habesh or Abyssinian merchants bring the civet in large cow-horns; they sold it at four piastres per drachm in the year 1814. Musk also is sold in these shops, the best at two

dollars per metkal. It is brought hither by the Indian and Persian Hadjys.

One watchmaker, a Turk. All the Mekka and Djidda merchants wear watches, many of which are of good English manufacture; they are brought either from India, or by the Hadjys from Constantinople. As it often happens that the Turkish pilgrims want money in the Hedjaz, they are sometimes compelled to dispose of their most valuable articles; the watch is always the first, then the pistols and sabre, and lastly the fine pipe, and best copy of the Korán: all these articles are consequently very common in the auction-markets of Djidda and Mekka.

One seller of Turkish and Persian tobacco-pipes. The latter come principally from Baghdad. The wealthy often display in their sitting-rooms a whole range of the finest *nargils*: these cost as much as one hundred dollars a-piece.

Seven money-dealers, or *seráfs*. They sit upon benches in the open street, with a large box before them containing the money. For-

merly, these seráfs were all Jews, as is still the case, with few exceptions, at Cairo, Damascus, and Aleppo; but since the Sherif-Serour drove the Jews out of the Hedjaz, the Djiddawys themselves have taken up the profession, to which their natural disposition and habits incline them. There is usually at each stand a partnership of them, comprising half a dozen individuals. A large amount of cash is required to carry on the business; but it is very profitable. The value of money changes here more rapidly than in any part of the East with which I am acquainted. The price of dollars and sequins fluctuates almost daily, and the seráfs are always sure to be gainers. During the stay of the Indian fleet, the value of a dollar becomes very high. While I was at Djidda, it rose to eleven and twelve piastres. After the departure of the fleet, when there is no immediate demand for dollars, the price falls; in January, 1815, it was at nine piastres. The gold coins vary in proportion.

Formerly the old current coins of the Hedjaz were Venetian and Hungarian se-

quins, Spanish dollars, and money coined at Constantinople. Egyptian coins were wholly excluded;* but since the arrival of the troops of Mohammed Ali Pasha, all the Cairo coins have been forcibly put into circulation, and the Cairo silver money is now next in estimation to the Spanish dollar. The Pasha of Egypt, who enjoys the right of coining money in the name of the Sultan, has lately much abused this privilege. In 1815, he farmed out the mint for a yearly sum of seven millions of piastres, which is, at the present rate of exchange, about two hundred thousand pounds sterling, obliging the people to take the dollar at eight of his piastres, although it is well known to be now worth twenty-two or twenty-three. In the Hedjaz he has not the same means of enforcing his despotic measures to their full extent; and thus it happens that in the interior of the country, where the Turkish

* According to the historians of Mekka, it appears that the sherifs there assumed the privilege of coining their own money, in the name of the Sultan of Constantinople, as late as the seventeenth century; but this is now abandoned.

troops are placed, the value of the dollar is eighteen or nineteen piastres. The Bedouins, however, refuse to take the Egyptian piastres, even at a depreciation, and will receive nothing but dollars; a determination to which the Pasha himself has been frequently obliged to yield.

The *párá*, or smallest Turkish coin, (here called *diwany*,) is current all over the Hedjaz, and in great request, from its being of more intrinsic value than the piastre, though coined like them at Cairo. Forty párás make a piastre; but in the time of the Hadj, when small change is necessary for the immense daily traffic of the pilgrims, the seráfs gave twenty-five párás only in change for the piastre. A few Indian rupees are seen in the Djidda market, but they have no currency. I never met with any money coined by the Imám of Yemen.

In the same great street of shops are ten large *okales*, always full of strangers and goods. Most of them were formerly the property of the sherif; they now belong to the Pasha, who levies an annual rent on

the merchants. In Syria these buildings are called *khans;* in the Hedjaz *hosh*, which, in the dialect of Egypt, means a court-yard.

In a street adjoining the great market-place live a few artisans, blacksmiths, silversmiths, carpenters, some butchers, &c. most of them natives of Egypt.

The reader will perceive, by the foregoing pages, that Djidda depends for its commodities entirely on importations either from Egypt or the East Indies; and this is the case even to the most trifling article. The want of hands, and the high price of manual labour, but still more the indolence and want of industry inherent in the natives of the Hedjaz, have hitherto prevented them from establishing any kind of manufactory, except of the most indispensable articles. In this respect they offer a contrast to the Syrian and Egyptian Arabs, who in general are industrious, and who, in spite of the obstacles often thrown in their way by the government, have nevertheless established several manufactures, which render them, in some parts of the country, entirely independent of

foreign supplies. The inhabitants of the Hedjaz appear to have only two occupations; commerce, and the pasture of cattle. The first engrosses the mind of almost every town-inhabitant, not excepting even the *olemas*, or learned men. Every one endeavours to employ whatever capital he possesses in some advantageous traffic, that he may live without much bodily exertion; for these people seem to be as averse to the latter as they are eager to endure all the anxieties and risks inseparable from the former. It is even difficult to find persons who will perform the common labour of porters, &c.: those who follow similar occupations are for the most part foreigners from Egypt or Syria, and negro pilgrims, who thus earn a very comfortable livelihood, and generally make but a temporary stay at Djidda. The only race of Arabians whom I have found more industrious than the others, are the people of Hadramaut, or, as they are called, El Hadáreme. Many of them act as servants in the merchants' houses, as door-keepers, messengers, and porters, in which latter cha-

racter they are preferred to all others for their honesty and industry. Almost every considerable town in the East has its particular race of porters: at Aleppo, the Armenians of the mountains of Asia Minor are in request for this office; at Damascus, the people of Mount Libanus; at Cairo, the Berábera Nubians; at Mekka and Djidda, the Hadáreme, who, like those of Syria, are mountaineers. It is well known that similar qualifications recommend my countrymen, the Alpine mountaineers, to the same offices at Paris. There is another striking similarity among the natives of all these countries; they generally return home with their gains, and pass the remainder of their days with their families. Notwithstanding this source, there is a great and almost absolute want of free servants in the Hedjaz. No man who has been born in one of the holy cities, will act as a menial servant, unless he be driven to it by the fear of dying from want of food; and no sooner is he in good condition, than he ceases to labour, and either turns pedlar or beggar. The number of beggars at Mekka

and Djidda is very great, and it is a common remark among the merchants of the latter place, that a Djiddawy will never work while he can possibly maintain himself by begging. Mendicity is much encouraged by the pilgrims, who are fond of displaying their charity on first touching holy ground at this place.

Respecting the people of Djidda and their character, I shall have occasion to make further observations in describing the inhabitants of Mekka, whom generally they resemble. In fact, all the respectable families have houses at both places, and frequently pass from one to the other.

Djidda is governed by a pasha of three tails, who takes precedence of most others, from the connexion of this place with the holy cities; but the government of it is an honour little esteemed by the Turkish grandees, who have always regarded Djidda as a place rather of exile than of preferment, and it has often been conferred on disgraced statesmen. The Pasha styles himself not only Wály or governor of Djidda, but of

Sowakin and Habesh; and in support of this title, keeps custom-house officers at Sowakin and Massoua, which, prior to the government of Mohammed Aly, were entirely dependent on the sherif.

The pashalik of Djidda was reduced to perfect insignificance by the power of the sherif of Mekka; and the title had become merely an honorary distinction, enjoyed by the individual on whom it had been bestowed, while he resided in some provincial town of Turkey or at Constantinople, without ever attempting to take possession of his government. There was, however, an exception in 1803, when, after the total evacuation of Egypt by the French, Sherif Pasha went to Djidda with a body of four or five hundred soldiers; but like all his predecessors, he became the mere instrument of Sherif Ghaleb, and in 1804 his career was terminated by sudden death—the fate of many former Pashas both of Djidda and of Mekka.

According to the orders of the Sultan, whose nominal supremacy over the Hedjaz was recognised until the last Wahaby conquest, the

revenue arising from the customs collected at Djidda should have been divided equally between the Pasha and the sherif of Mekka, while the former was to have exclusively the command of the town. When the Turks began to subdue Asia, the sherif received only one third of this revenue, and it was not until the year of the Hedjira 1042 that he obtained the half.* Subsequently, however, the sherif not only usurped the government of Djidda, but also applied the customs wholly to his own use, the Pasha being rendered altogether dependent upon his bounty.

Soon after the death of Sherif Pasha, the Sherif Ghaleb was obliged to surrender Mekka to the Wahabys, having been besieged, the preceding year, in Djidda, by Saoud. He then openly declared himself a proselyte to the Wahaby faith, and a subject of the Wahaby chief, though he still retained full possession of Djidda and the produce of its customs, which formed the principal part of his income. The Wahabys did not enter the

* Vide Asámi, History of the Hedjaz.

town, which ostensibly declared in favour of their doctrines. The Turkish soldiers were now obliged to retire towards Egypt, or elsewhere; and from that period till 1811 all Turkish authority was entirely excluded from the Hedjaz.

In 1811, Mohammed Aly Pasha commenced his operations against the Wahabys, by sending a body of troops under the command of his son Tousoun Bey, who was defeated in the passes between Yembo and Medina. A second, in 1812, was more successful: while Tousoun, in September of that year, took Medina, Mustafa Bey, the Pasha's brother-in-law, proceeded directly with the cavalry under his command to Djidda, Mekka, and Tayf; all which surrendered, almost without bloodshed. The Sherif Ghaleb, who, from the moment he began to apprehend the probable success of Aly's expedition, had entered into a secret correspondence with Egypt, now openly declared himself a friend to the Turks, who entered Djidda as friends. The title of Pasha of Djidda was soon after conferred by the Porte upon Tou-

soun, as a reward for his services. The details of this war will be given in another place; I shall, therefore, only mention here, that after the Osmanlys, or Turks, entered Djidda, a quarrel arose between the Pasha and the sherif respecting the customs, which were to be divided between them, but which the Pasha, being now superior in power, kept wholly to himself. He sent the sherif as prisoner to Turkey, and since that event, the town has continued wholly at his disposal, the new sherif, Yahya, being a servant in the pay of Tousoun.

Djidda, in the time of Sherif Ghaleb, was governed either by himself, when he resided there, or, during his absence, by an officer called Vizir, under whose orders the police of the town was placed; while the collection of the customs *(gumruk)* was entrusted to another officer, called the *gumrukdjy;* and the police of the harbour to the *Emir el Bahhr*, or the "Chief of the Sea," a title equivalent to "harbour-master." In later times the vizir was a black slave of Ghaleb, and much detested for his pride and despotic

conduct. Ghaleb seldom resided in Djidda, his continual intrigues with the Bedouins, and his schemes against the Wahaby tribes, requiring his presence in the more central position of Mekka.

The form of government which existed under Ghaleb has not been changed by the Osmanlys. It happened that Tousoun Pasha could seldom reside in his capital, being placed under the command of his father, who received from the Porte the entire direction of the Hedjaz war, and the disposal of all the resources of that country. Tousoun was more usefully employed in moving about with the troops under his command, till he returned to Cairo in the autumn of 1815. Since the year 1812, a military commander has always resided in the town, with a garrison of two or three hundred men, which the Pasha takes care to change every three or four months. The collection of the customs, the entire regulation of civil affairs, the correspondence with Cairo and Mekka, the conveyance of troops, stores, and government merchandize between Egypt and Djidda, and

the Pasha's treasury, are in the hands of this commander, whose name is Seyd Ali Odjakly. His father was from Asia Minor, and belonged to the corps of Janissaries (Odjak), whence his son takes the epithet of Odjakly. He is disliked by the merchants of Djidda, because they remember his selling nuts in the streets about twenty years ago. In the time of Sherif Ghaleb, he was employed by him in his private commercial affairs; and as he possesses great talents and activity, joined to a good knowledge of the Turkish language, Mohammed Ali could with difficulty have pitched upon a person more competent to fill the post which he now holds.

The public revenue of Djidda arises almost exclusively from the customs, called here *ashour*, or tithes. This ought legally to be, as I was informed, ten per cent. upon all imported goods; but, in consequence of abuses which have been long practised, some articles of merchandize are charged much higher, while others pay less. During the latter period of the sherif's power, coffee was charged at five dollars the quintal, which

may be computed as fifteen to twenty per cent. Spices pay somewhat less than ten per cent.; India piece-goods something more. Great irregularity, therefore, exists in levying the customs; and it is in the power of the officer of customs to favour his friends without incurring any responsibility.

After the sherif had embraced the Wahabi doctrine, his income was greatly diminished; because Saoud, the chief of the Wahabis, insisted that the goods of all his followers should pass duty-free, and thus the greater part of the coffee trade became exempt. I heard from a person who had means of knowing the truth, and who had no motive for concealing it from me, that the amount of customs collected at Djidda in 1814 was four hundred thousand dollars, equal to eight thousand purses, or four millions of piastres, which would give an annual importation of about four millions of dollars, a sum certainly below rather than above the truth. Customs are levied after the same rate at the two gates of the town, called Bab Mekka and Bab el Medina, upon all provisions coming

from the interior of the country, principally cattle, butter, and dates, which, in time of peace, when the communication with the interior is uninterrupted, becomes a matter of importance. Except these, the people of the town pay no imposts whatever.

During my residence, the Turks had made Djidda the principal depôt for their army. A large magazine of corn belonging to the Pasha, received almost daily supplies from Egypt, and caravans were every day despatched to Mekka and Tayf; the commerce of the town also was much increased by the wants of the army and its followers. The police of the place was well regulated; and the Pasha had given the strictest injunctions to his troops that they should not commit excesses, as he well knew that the high-minded Arabians do not so quietly submit to ill-treatment as the enslaved Egyptians: whenever quarrels happened between Arabs and Turks, the former generally had the advantage. No *avanies* (or wanton act of oppression and injustice) had, under any pretence, been exercised upon individuals, except in

the occupation of a few of the best houses by the Pasha as lodgings for his wives. The merchants suffered, however, as in the sherif's time, from the arbitrary rates of customs, and from the necessity of frequently purchasing all kinds of merchandize from the Pasha, who, while he was in the Hedjaz, seemed to be as eager in his mercantile as he was in his military pursuits. But after an impartial view of the merits and demerits of both governments, it may be said that the people of Djidda have certainly gained by the Osmanlys; yet, strange to mention, not an Arab could be found, whether rich or poor, sincerely attached to his new masters; and the termination of the sherif's government was universally regretted. This must not be attributed wholly to the usual levity of a mob, which is found among the subjects of the Porte, even in a greater degree than among those of any European nation. The Ottoman governors or Pashas are continually changing, and every new one becoming a supreme ruler, gives ample cause for complaints and private hatred and disgust;

while their rapid succession inspires the people with the hope of being soon rid of their present despot, an event to which they look forward with pleasure, as the first months of a new governor are generally marked by clemency and justice.

The Arabians are a very proud, high-spirited nation; and this may be said even of those who inhabit the towns, however corrupted the true Bedouin character may be among this degenerate race. They despise every nation that does not speak the Arabic language, or that differs in manners; they have, besides, been accustomed, for many years, to look upon Turks as a very inferior people, who, whenever they entered the Hedjaz, were overawed by the power of the sherif. The rigid ceremonial of a Turkish court was not adapted to the character and established notions of Mohammed Aly's new subjects. The sherif, in the height of his power, resembled a great Bedouin Sheikh, who submits to be boldly and often harshly addressed. A Turkish Pasha is approached with the most abject forms of servitude. "Whenever the

Sherif Ghaleb wanted a loan of money," observed one of the first merchants of the Hedjaz to me, " he sent for three or four of us; we sat in close discourse with him for a couple of hours, often quarrelling loudly, and we always reduced the sum to something much less than was at first demanded. When we went to him on ordinary business, we spoke to him as I now speak to you; but the Pasha keeps us standing before him in an humble attitude, like so many Habesh (Abyssinian) slaves, and looks down upon us as if we were beings of an inferior creation. I would rather," he concluded, " pay a fine to the sherif than receive a favour from the Pasha."

The little knowledge which the Turks possess of the Arabic language, their bad pronunciation of it even in reciting prayers from the Koran, the ignorance of Arabia and its peculiarities which they betray in every act, are so many additional causes to render them hateful or despicable in the eyes of the Arabs. The Turks return an equal share of contempt and dislike. Whoever does not

speak the language of the Turkish soldier, or does not dress like one, is considered as a *fellah*, or boor, a term which they have been in the habit of applying to the Egyptian peasants, as beings in the lowest state of servitude and oppression. Their hatred of the Arabian race is greater, because they cannot indulge their tyrannical disposition with impunity, as they are accustomed to do in Egypt, being convinced by experience that an Arabian, when struck, will strike again. The Arabians particularly accuse the Turks of treachery, in seizing the sherif and sending him to Turkey after he had declared for the Pasha, and permitted Djidda and Mekka to be occupied by the Turkish troops, who, they assert, would never, without the assistance of the sherif, have been able to make any progress in Arabia, much less to acquire a firm footing therein.

The term *khayn*, "treacherous," is universally applied to every Turk in Arabia, with that proud self-confidence of superiority, in this respect, for which the Arabs are deservedly renowned. The lower classes of the

Arabs have discovered a fanciful confirmation of their charge against the Turks in one of the Grand Signor's titles, *Khán*, an ancient Tatar word, which in Arabic signifies "he betrayed," being the preterite of the verb *ykhoun*, "to betray." They pretend that an ancestor of the Sultan having betrayed a fugitive, received the opprobrious appellation of "el Sultan Khán," ("the Sultan has been treacherous;") and that the title is merely retained by his successors from their ignorance of the Arabic language.

Whenever the power of the Turks in the Hedjaz declines, which it will when the resources of Egypt are no longer directed to that point by so able and so undisturbed a possessor of Egypt as Mohammed Ali, the Arabs will avenge themselves for the submission, light as it is, which they now reluctantly yield to their conquerors; and the reign of the Osmanlis in the Hedjaz will probably terminate in many a scene of bloodshed.

ROUTE FROM DJIDDA TO TAYF.*

On the 24th of August, 1814, (11th of Ramadhán, A. H. 1230.) I set out from Djidda, late in the evening, with my guide and twenty camel-drivers of the tribe of Harb, who were carrying money to Mekka for the Pasha's treasury. After having left the skirts of the town, where the road passes by mounds of sand, among which is the cemetery of the inhabitants, we travelled across a very barren, sandy plain, ascending slightly towards the east; there are no trees in it, and it is strongly impregnated with salt to about two miles from the town. After three

* I was unable to take any bearings during this excursion, as the only compass which I possessed, and which had served me throughout my Nubian journey, had become useless, and no opportunity offered of replacing it till December in this year, when I obtained one from a Bombay ship which arrived at Djidda.

hours' march, we entered a hilly country where a coffee-hut stands near a well named *Raghâme*. We continued in a broad and winding valley amongst these hills, some sandy and some rocky, and, at the end of five hours and a half, stopped for a short time at the coffee-hut and well called *El Beyádhye*. Of these wells the water is not good. From thence, in one hour and a half, (seven hours in all,) we reached a similar station called *El Feráyne*, where we overtook a caravan of pilgrims, who were accompanying goods and provisions destined for the army: they had quitted Djidda before us in the evening. The coffee-huts are miserable structures, with half-ruined walls, and coverings of brushwood; they afford nothing more than water and coffee. Formerly, it is said, there were twelve coffee-houses on this road, which afforded refreshments of every kind to the passengers between Djidda and the holy city; but as the journey is now made chiefly during the night, and as the Turkish soldiers will pay for nothing unless by compulsion, most of these houses have been abandoned. The few that still remain are kept by some of the Arabs of the Lahyan tribe, (a branch of the Hodheyl Arabs,) and Metarefe, whose

families are Bedouins, and live among the hills with their flocks. From Ferayne the valley opens, and the hills, diverging on both sides, increase considerably in height. At the end of eight hours, about sun-rise we reached Bahhra, a cluster of about twenty huts, situated upon a plain nearly four hours in length and two in breadth, extending eastward. At Bahhra there is plenty of water in wells, some sweet and some brackish. In a row of eight or ten shops are sold rice, onions, butter, dates, and coffee-beans, at thirty per cent. in advance of the Djidda market-price. This is what the Arabs call a *souk*, or market, and similar places occur at every station in this chain of mountains as far as Yemen. Some Turkish cavalry was stationed at Bahhra to guard the road. After travelling for two hours farther over the plain, we halted, at ten hours from Djidda, at Hadda, a souk, similar to the above. Between Bahhra and Hadda, upon an insulated hillock in the plain, are the ruins of an ancient fortification.

August 25th.—The caravan from Djidda to Mekka rests during the day at Bahhra or at Hadda, thus following the common practice of the Hedjaz Arabs, who travel

only by night. This is done in winter as well as in summer, not so much for the purpose of avoiding the heat as to afford the camels time for feeding, these animals never eating by night. Such nocturnal marches are most unfavourable to the researches of a traveller, who thus crosses the country at a time when no objects can be observed; and during the day, fatigue and the desire of sleep render every exertion irksome.

We alighted at Hadda, under the shed of a spacious coffee-hut, where I found a motley crew of Turks and Arabs, in their way to or from Mekka, each extended upon his small carpet. Some merchants from Tayf had just brought in a load of grapes; and, although I felt myself still weak from the fever, I could not withstand this temptation, and seized a few of them; for the baskets were no sooner opened than the whole company fell upon them, and soon devoured the entire load; the owner, however, was afterwards paid. It is at Hadda that the inhabitants of Djidda, when making a pilgrimage to Mekka, put on the *ihrâm*, or pilgrim's cloak. By the Muselman law, every one is obliged to assume it, whatever may be his rank, who enters the sacred territory of Mekka, whe-

ther on pilgrimage or for other purposes; and he is enjoined not to lay it aside till after he has visited the temple. Many persons, however, transgress this law; but an orthodox Mekkan never goes to Djidda without carrying his ihram with him, and on his return home, he puts it on at this place. In the afternoon some of the Turkish soldiers who were here put on this garment, with the prescribed ceremonies, which consist in an ablution, or, if the pilgrim choose, an entire purification, an audible avowal of the act of investment, a prayer of two *rikats*, and the recital of pious exclamations called *telbye*. This being a time of war, the soldiers continued to wear their arms over the cloak.

In the afternoon, the coffee-house keeper dressed the provisions I had brought, as well as those belonging to many others of the company. There was great disorder in the place, and nobody could attempt to sleep. Soon after our arrival, a troop of soldiers passed, and pitched their tents a little farther on the plain; they then entered the coffee-huts, and took away all the sweet water, which had been procured from a well about half-an-hour distant, and kept at Hadda in large jars. The huts of the few miserable

inhabitants, thus exposed to all the casualties attending the continual passage of troops, are formed with brushwood, in the shape of a flattened cone, and they receive light only through the entrance; here the whole family lives huddled together in one apartment. The numerous coffee-huts are spacious sheds, supported by poles, with the coffee-waiter's hearth placed in one corner. They are infested by great numbers of rats, bolder than any I ever saw.

We left Hadda about five o'clock in the evening. The road continuing over the plain, the soil is sandy, in some parts mixed with clay, and might, I think, be easily cultivated by digging wells. At one hour from Hadda, we saw on our left, in the plain, some date-trees: here, as I understood, flows a small rivulet, which in former times irrigated some fields. The trees are at present neglected. We now left the plain, and diverging a little southward from our easterly course, again entered a hilly country, and reached, at two hours from Hadda, another coffee-hut, called Shemeysa. Behind it is the Djebel Shemeysa, or mountain of Shemeysa, from which, according to the historians of Mekka, was extracted the marble

of many columns in the mosque of that holy city. In the mountain, near the hut, is a well. From Shemeysa we rode in a broad valley overspread with deep sands, and containing some thorny trees. At four hours from Hadda, we passed Kahwet Salem, or Salem's coffee-shop, and a well; there we met a caravan coming from Mekka. The mountains nearly close at this place, leaving only a narrow straight valley, crossed at intervals by several other valleys. We then proceeded as far as Hadjalye, a coffee-house, seven hours distant from Hadda, with a large well near it, which supplies the camel-drivers of the Syrian pilgrim caravan, on the way to and from Mekka.

Not having enjoyed a moment's sleep since we quitted Djidda, I lay down on the sands, and slept till day-break, while my companions pursued their road to Mekka. My guide only remained with me; but his fears for the safety of his camels would not allow him to close his eyes. The route from Djidda to Mekka is always frequented by suspicious characters; and as every body travels by night, stragglers are easily plundered. Near Hadjalye, are the ruins of an ancient village,

built with stone; and in the Wady are traces of former cultivation.

August 26th.—At half an hour from Hadjalye, we came to a small date plantation, surrounded by a wall. From hence the road to Mekka lies to the right, and enters the town by the quarter called Djerouel. My guide had orders to conduct me by a by-road to Tayf, which passes in the north of Mekka; it branches off at Hadda, crosses the road from Mekka to Wady Fatmé, and joins the great road from Mekka to Tayf, beyond Wady Muna. Just before we left Hadda, my guide, who knew nothing further respecting me than that I had business with the Pasha at Tayf, that I performed all the outward observances of a Moslem pilgrim, and that I had been liberal to him before our departure, asked me the reason of his having been ordered to take me by the northern road. I replied, that it was probably thought shorter than the other. "That is a mistake," he replied; "the Mekka road is quite as short, and much safer; and if you have no objection, we will proceed by it." This was just what I wished, though I had taken care not to betray any anxiety on the subject; and we

accordingly followed the great road, in company with the other travellers. Instead, however, of taking me the usual way, which would have carried me through the whole length of the town, he, having no curiosity to gratify, conducted me, without my being aware of it, by a short cut, and thus deprived me of an opportunity of seeing Mekka fully at this time.

From the date plantation beyond Hadjalye, we reached in half an hour the plain where the Syrian pilgrim-caravan usually encamps, and which has taken the name of Sheikh Mahmoud, from the tomb of a saint so called, built in the midst of it. It is encompassed by low mountains; is from two to three miles in length, and one in breadth; and is separated from the valley of Mekka by a narrow chain of hills, over which a road has been cut through the rocks, with much labour. By this road we ascended, and on the summit of the hill passed two watch-towers, built on each side of the road by the Sherif Ghaleb. As we descended on the other side, where the road is paved, the view of Mekka opened upon us; and at an hour and a half from Hadjalye, we entered the eastern quarter of the town, near the Sherif's palace (marked 50

in the plan). The great body of the town lay on our right, hidden, in part, by the windings of the valley. As I knew that I should return to Mekka, I did not press my guide to allow me a full view of the city, since we should, for that purpose, have been obliged to ride back about two miles in a contrary direction. I repressed my curiosity, therefore, and followed him, reciting those ejaculations which are customary on entering the holy city.

I travelled several times afterwards between Mekka and Djidda, in both directions. The caravan's rate of march is here very slow, scarcely exceeding two miles an hour. I have ridden from Mekka to Djidda upon an ass in thirteen hours. The distance may, perhaps, be fairly estimated at sixteen or seventeen hours' walk, or about fifty-five miles; the direction a trifle to the northward of east.

On turning to our left, we passed, a little farther on, the great barracks of the Sherif; and in the suburbs called El Moabede, we alighted at the house of an Arab, with whom my guide happened to be acquainted. It was now the fast of Ramadhán; but travellers are exempted by law from observing it. The woman of the house, whose husband was

absent, prepared us a breakfast, for which we paid her, and remained in the house till after mid-day; we then remounted our camels, and turning by the Sherif's garden-house, situated at the eastern extremity of the suburbs, we took the high road to Wady Muna. Winding valleys, of greater or less breadth, covered with sands, and almost wholly destitute of vegetation, with hills on both sides, equally barren, lead to Muna. At half an hour from the garden-house of the Sherif, the country opens a little to the left. There the canal passes which supplies Mekka with sweet water; and we saw, about two miles distant, at the extremity of the opening, a conical mountain, called *Djebel el Nour*, considered holy by the pilgrims, as will be subsequently mentioned. We passed on our right, in an hour and a half, a large tank, built of stones. This, in the time of the Hadj, is filled with water from the canal, which passes close by it. I believe this to be the place called Sebyl-es-Sett. One of the side-valleys between Mekka and Muna is called Wady Mohsab. El Fasy, the historian of Mekka, says that there were formerly sixteen wells between that city and Muna. At the end of two hours, after having ascended

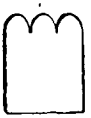
a little by a paved causeway formed across the valley, which is about forty yards in breadth, we entered Wady Muna. Near the causeway we saw a small field, irrigated by means of a brackish well, where a few miserable Bedouins raised onions and leeks for the market at Mekka. I shall give hereafter a more detailed description of Wady Muna, where the Hadj remains three days after its return from Arafat.

We continued our route among the ruined houses of Muna, passed the short columns, at which the pilgrims throw stones, then the Sherif's palace, and issued into the open country, which continues thence towards Mezdelife, distant three hours and three quarters from Mekka. This name is given to a small mosque, now almost in ruins, close to which is a tank or reservoir of water. Here a sermon is preached from a high platform in front of the mosque, to the pilgrims after their return from Arafat. El Fasy, the historian, says that this mosque was built in A. H. 759. It is often called Moshár el Haram; but, according to the same author, this name belongs to a small hill at the extremity of the valley of Mezdelife, which bears also the appellation of El Kazeh.

From Mezdelife two roads lead to Arafat; the one on the left along the plain or valley called Dhob; the other leads straight across the mountain, and joins the former near the Aalameyn. We proceeded along the great road in the valley. At four hours and a quarter the mountains again close, and a narrow pass called El Mazomeyn or El Medyk leads across them for half an hour, after which the view opens upon the plain of Arafat. At the end of four hours and three quarters, we passed, in this plain, a tank called *Bir Basan*, constructed of stone, with a small chapel adjoining. Here the country opens widely to the north and south. Eastward, the mountains of Tayf are seen for the first time in their full height.* At five hours we reached El Aalameyn, two stone structures standing one on each side of the road, from eighty to one hundred paces from each other, and between them the pilgrims must pass in going, and more particularly in returning

* On my return from Tayf to Mekka, when I was completely my own master, I drew up a much more detailed and accurate description of the road than this given here; but I accidentally lost the papers containing it; the present, therefore, is written from memory, and the few short notes which I hastily made during the route to Tayf.

from Arafat. They are of coarse masonry, plaistered white, and the annexed outline represents their form.



Fasy says that there were formerly three, that they were built in A. H. 605, and that one had fallen. Of those now remaining one is entire, the other half ruined. At five hours and a quarter we passed to our right a large insulated mosque in a state of decay, called Djama Nimre, or Djama Ibrahim, built as it now stands by the Sultan Kail, Bey of Egypt. The low mountain of Arafat was now to our left at the extremity of the plain, about two miles distant. We proceeded, without stopping, over the plain, which is covered with shrubs of considerable height, and low acacia trees: from these it is prohibited to take even the smallest branch, this being holy ground. On attaining the eastern limits of the plain, we reached, at five hours and three quarters, the canal of Mekka, issuing from the mountainous ground. Near it is a small tank, and in its vicinity a cluster of Arab huts similar to those at Hadda, and bearing the name of

Kahwet Arafat, or the coffee-house of Arafat. They are inhabited chiefly by Beni Koreysh, who cultivate vegetables in a valley extending from hence towards the south. We rested here some hours; a caravan from Tayf, composed of mules and asses, arrived at the same time.

From Kahwet Arafat, the road becomes rocky, and the mountains nearly close, and are intersected by valleys which cross the road in every direction. Acacia-trees grow here in great abundance. At seven hours and a half we again entered upon sandy ground, in a valley called Wady Noman, where, towards the south, are some wells, and a few plantations cultivated by the Arab tribes of Kebákeb and Ryshye. At eight hours and a half we passed an encampment of the Bedouin tribe of Hodheyl, where dogs attacked our camels so fiercely that I had much difficulty, though mounted, to defend myself from their teeth. At eight hours and three quarters we passed a cluster of huts and coffee-shops, called *shedad*, with wells of very good water. At nine hours and a half, it being a cloudy and extremely dark night, we lost our way in following the windings of a side valley, and being unable to regain the right

road, we lay down on the sand and slept till day-break.

August 27th.—We found ourselves close to the road, and proceeding, we began to ascend, in half an hour, the great chain of mountains. From Djidda to this place, our route, though generally between hills and mountains, had been constantly over flat ground, in valleys, with an ascent almost imperceptible to the traveller, and the existence of which became visible only in viewing the country from the summit of the mountains now before us. The lower hills are seldom higher than four or five hundred feet. The lowest range above Djidda is calcareous; but its rocks soon change into gneiss, and a species of granite, with schorl in the place of feldspath, accompanied by predominant masses of quartz, and some mica. This rock continues along the road, with few variations, as far as the vicinity of Djebel Nour, to the eastward of Mekka, where granite begins. I learned at Mekka, that, south of Hadda, some hours distant, a mountain yields fine marble, which served for the pavement of the great mosque. The mountains forming the valley of Muna are composed of this red and grey granite,

and continue so from thence to this higher chain, mixed in a few places with strata of grunstein. The lower chain of the high ridge which we were now ascending, again, consists of grey granite; towards the middle I found it of all colours, mixed with strata of grunstein, trappe, and porphyry schistus, the latter much decayed: at the summit of the ridge, red granite occurred again; its surface had been completely blackened by the sun's rays.

We ascended by a road, still bad, although Mohammed Ali Pasha had recently caused it to be repaired. The country around was very wild, being covered with large blocks of loose stones, carried down by the winter torrents, and interspersed with a few acacia and nebek trees. At one hour we came to a building of loose stones, called *Kaber Er'-rafyk*, i. e. the Companion's tomb. The following tradition concerning it was related by my guide. In the last century, a Bedouin returning from the Hadj was joined, beyond the gates of Mekka, by a traveller going the same road with himself; they reached this spot in company, when one of them felt himself so ill, that he was unable to proceed farther, and on the following day the small-pox broke

out on his body. In this situation his companion would not abandon him. He built two huts with boughs of acacia-trees, one for his friend, the other for himself; and continued to nurse him, and solicit alms for his benefit from passing travellers, until he recovered. But in turn, he himself became ill of the same disease, and was nursed by his convalescent companion with equal kindness, though not with equal success; for he died, and was interred by his friend on this spot, where his tomb serves as a monument of Bedouin generosity, and inculcates benevolence even towards the casual companions of the road.

At one hour and a half, still ascending, we reached some huts built among the rocks, near a copious spring; they are named *Kahwet Kora*, from the mountains which collectively bear the name of Djebel Kora. I found here a Turkish soldier, charged with the transport of provisions for the Pasha's army over the mountain. This being the shortest road from Mekka to Tayf, caravans are continually passing. The camel-loads are deposited at this place, and then forwarded to the summit of the mountain on mules and asses, of which about two hundred are kept here. On the

mountain camels are prepared for carrying the loads to Tayf. The more northern road to Tayf, of which I shall speak hereafter, is passable for camels all the way; but it is by one day longer than this.

The huts of Kora are constructed between the rocks, on the slope of the mountain, where there is scarcely any level surface. The inhabitants are Hodheyl Bedouins. In two or three huts nothing could be procured but coffee and water. The Turkish soldier had lately incurred the Pasha's displeasure, having stolen and sold the camel of a Hodheyl woman, who had gone to lay her complaint before his master, the Pasha, at Tayf. The soldier treated me with much civility, when he learned that I was going to visit the Pasha, and begged me to intercede in his behalf; this, however, I declined to do, telling him that I was myself a solicitor for my own concerns. We remained till midday at this pleasant spot, from whence there is a fine prospect over the lower country. A large nebek-tree, near the spring which drizzles down the rocks, afforded me shade, and a delicious cool breeze allayed the sultry heat which we had endured ever since our departure from Djidda. Leaving Kora, we

found the road very steep, and, although it had lately been repaired, so bad, that a mounted traveller could hardly hope to reach the summit without alighting. Steps had been cut in several places, and the ascent rendered less steep, by conducting it, in many windings, to the top: half a dozen spacious resting-places had also been formed on the side of the mountain, where the caravans take breath, there being no where so much as eight square feet of level ground. The same spring, which comes from near the top, is crossed several times. I met many of the Hodheyl Bedouins, with their families and flocks of sheep, near the road. One of them gave me some milk, but would not take any money in return; the sale of milk being considered by these Bedouins as a scandal, though they might derive great profits from it at Mekka, where one pound of milk is worth two piastres. I conversed freely with the men, and with the wife of one of them. They seemed a race of hardy mountaineers, and, although evidently poor, have a more robust and fleshy appearance than the northern Bedouins, which I ascribe chiefly to the healthiness of the climate, and the excellence of the water. The Beni Hodheyl, famous in

the ancient history of Arabia, were nominally subject to the Sherif of Mekka, in whose territory they live; but they were in fact quite independent, and often at war with him.

We were full two hours in ascending from the coffee-huts to the summit of the mountain, from whence we enjoyed a beautiful prospect over the low country. We discerned Wady Muna, but not Mekka; and as far as the eye could reach, winding chains of hills appeared upon a flat surface, towards the north and south, with narrow stripes of white sand between them, without the slightest verdure. Close to our right rose a peak of the mountain Kora, called Nakeb el Ahmar, from four to five hundred feet higher than the place where we stood, and appearing to overtop all the neighbouring chain. Towards the north, the mountain, about thirty miles distant, seemed to decrease considerably in height; but southward it continues of the same height. After half an hour's ride from the summit, we came to a small village called Ras el Kora. Finding myself much fatigued, I insisted upon sleeping here, with which my guide reluctantly complied, as he had received orders to travel expeditiously.

August 28th.—The village and neighbourhood of Ras el Kora is the most beautiful spot in the Hedjaz, and more picturesque and delightful than any place I had seen since my departure from Lebanon, in Syria. The top of Djebel Kora is flat, but large masses of granite lie scattered over it, the surface of which, like that of the granite rocks near the second cataract of the Nile, is blackened by the sun. Several small rivulets descend from this peak, and irrigate the plain, which is covered with verdant fields and large shady trees on the side of the granite rocks. To those who have only known the dreary and scorching sands of the lower country of the Hedjaz, this scene is as surprising as the keen air which blows here is refreshing. Many of the fruit-trees of Europe are found here,—figs, apricots, peaches, apples, the Egyptian sycamore, almonds, pomegranates; but particularly vines, the produce of which is of the best quality. There are no palm-trees here, and only a few nebek-trees. The fields produce wheat, barley, and onions; but the soil being stony, these do not succeed so well as the fruits. Every *beled*, as they here call the fields, is enclosed by a low wall, and is the property of a Hodheyl Bedouin. When

Othman el Medhayfe took Tayf from the Sherif, this place was ruined, the fields were destroyed, and many of the walls had not yet been rebuilt.

After having passed through this delightful district, for about half an hour, just as the sun was rising, when every leaf and blade of grass was covered with a balmy dew, and every tree and shrub diffused a fragrance as delicious to the smell as was the landscape to the eye, I halted near the largest of the rivulets, which, although not more than two paces across, nourishes upon its banks a green Alpine turf, such as the mighty Nile, with all its luxuriance, can never produce in Egypt. Some of the Arabs brought us almonds and raisins, for which we gave them biscuits; but although the grapes were ripe, we could not obtain any, as they are generally purchased while on the vines by the merchants of Tayf, who export them to Mekka, and keep them closely watched by their own people till they are gathered. Here a Turkish soldier, complimented with the title of Aga, was stationed under a tent, to forward the provisions coming from the lower station to Tayf. I observed with some astonishment, that not a single pleasure-house was built on this high plat-

form. Formerly, the Mekka merchants had their country-seats at Tayf, which stand in a situation as desert and melancholy, as this is cheerful and luxuriant; but none of them ever thought of building a cottage here; a new proof of the opinion which I have long entertained, that orientals, especially the Arabs, are much less sensible of the beauties of nature than Europeans. The water of Ras el Kora is celebrated throughout the Hedjaz for its excellence. While Mohammed Ali remained at Mekka and at Djidda, he received a regular supply of Nile water for drinking, sent from Egypt, by every fleet, in large tin vessels; but on passing this place, he found its water deserving of being substituted for the other: a camel comes here daily from Tayf for a load of it.

The houses of the Hodheyl, to whom these plantations belong, are scattered over the fields in clusters of four or five together. They are small, built of stones and mud, but with more care than might be expected from the rude hands of the occupants. Every dwelling comprises three or four rooms, each of which being separated from the others by a narrow open space, forms, as it were, a small detached cottage. These apartments receive

no light but from the entrance; they are very neat and clean, and contain Bedouin furniture, some good carpets, woollen and leathern sacks, a few wooden bowls, earthen coffee-pots, and a matchlock, of which great care is taken, it being generally kept in a leathern case. At night I reposed upon a large well-tanned cow-skin: the covering was formed of a number of small sheep-skins neatly sewed together, similar to those used in Nubia. The Hodheyl told me, that before the Wahabys came, and obliged them to pay tribute for their fields, they knew no land-tax, but, on the contrary, received yearly presents from the sherifs, and from all the Mekkawys who passed this way to Tayf. Ras el Kora extends from east to west about two and a half or three miles, and is about a mile in breadth. According to the statements of the Arabs, many spots towards the south, where Bedouin tribes, like the Hodheyl, cultivate the soil in detached parts of the mountain, are equally fertile and beautiful as that which we saw in the chain above mentioned.

We left the Ras, which will be remembered by me as long as I am sensible to the charms of romantic scenery, and rode for

about one hour over uneven barren ground, with slight ascents and descents, till we came to a steep declivity, to walk down which occupied us half an hour, and double that time would be necessary for ascending it. The rock is entirely composed of sand-stone. From the summit of the declivity just mentioned, Tayf is seen in the distance. At half an hour from the foot of the mountain, we entered a fertile valley, called Wady Mohram, extending from N.W. to S.E. Like the upper district, it is full of fruit-trees; but the few cultivated fields are watered from wells, and not by running streams. A village, which the Wahabys had almost wholly ruined, stands on the slope, with a small tower constructed by the inhabitants to secure the produce of their fields against the invasion of enemies.

Here begins the territory of Tayf, and of the Arab tribe of Thekyf, who, in former times, were often at war with their neighbours the Hodheyl. The Wady is denominated Mohram, from the circumstance, that here the pilgrims and visitors going from the eastward to Mekka, invest themselves with the *ihram* before noticed. There is a small ruined stone tank close by the road. The caravan of the Yemen pilgrims, called Hadj

el Kebsy, whose route lies along these mountains, used always to observe the ceremony here, and the tank was then filled with water for ablution. The husbandmen of Mohram draw the water from their wells in leathern buckets suspended from one end of an iron chain, passed round a pulley, and to the other end they yoke a cow, which, for want of a wheel, walks to a sufficient distance from the well to draw up the bucket, when she is led back to resume the same course. The cows I saw here, like all those of the Hedjaz, are small, but of a stout, bony make: they have generally only short stumps of horns, and a hump on the back, just over the shoulder, about five inches in height and six in length, much resembling in this respect the cows which I saw on the borders of the Nile in Nubia. According to the natives, the whole chain of mountains from hence southward, as far as the country where the coffee-plantations begin, is intersected by similar cultivated valleys at some distance from each other, the intermediate space consisting chiefly of barren rocky soil.

From Wady Mohram we again crossed uneven, mountainous ground, where I found sand-stone and silex. Acacia trees are seen

in several sandy valleys, branching out from the road. At two hours and a half from Wady Mohram we ascended, and at the top of the hill saw Tayf lying before us. We reached it in three hours and a half from Wady Mohram, after having crossed the barren sandy plain which separates it from the surrounding hills. The rate of our march from Mekka, when we were quite alone upon our dromedaries, and able to accelerate their pace at pleasure, was not less than three miles and a quarter per hour. I therefore calculate from Mekka to the foot of Djebel Kora, about thirty-two miles; to its top, ten miles; and from thence to Tayf, thirty miles, making in the whole seventy-two miles. The bearing of the road from Arafat to Tayf is about twelve or fifteen degrees of the compass, to the southward of that from Mekka to Arafat; but having had no compass with me, I cannot give the bearing with perfect accuracy.

RESIDENCE AT TAYF.

I ARRIVED at Tayf about mid-day, and alighted at the house of Bosari, the Pasha's physician, with whom I had been well acquainted at Cairo. As it was now the fast of Ramadhan, during which the Turkish grandees always sleep in the day-time, the Pasha could not be informed of my arrival till after sun-set. In the mean while, Bosari, after the usual Levantine assurances of his entire devotion to my interests, and of the sincerity of his friendship, asked me what were my views in coming to the Hedjaz. I answered, to visit Mekka and Medina, and then to return to Cairo. Of my intention respecting Egypt he seemed doubtful, begged me to be candid with him as with a friend, and to declare the truth, as he confessed that he suspected I was going to the East Indies. This I positively denied; and in the course of our conversation, he hinted that if I really

meant to return to Egypt, I had better remain at head-quarters with them, till the Pasha himself should proceed to Cairo. Nothing was said about money, although Bosari was ignorant that my pecuniary wants had been relieved at Djidda.

In the evening Bosari went privately to the Pasha at his women's residence, where he only received visits from friends or very intimate acquaintances. In half an hour he returned, and told me that the Pasha wished to see me rather late that evening in his public room. He added, that he found seated with the Pasha the Kadhy of Mekka, who was then at Tayf for his health; and that the former, when he heard of my desire to visit the holy cities, observed jocosely, "it is not the beard * alone which proves a man to be a true Moslem;" but turning towards the Kadhy, he said, "you are a better judge in such matters than I am." The Kadhy then observed that, as none but a Moslem could be permitted to see the holy cities, a circumstance of which he could not possibly suppose me ignorant, he did not believe that I would

* I wore a beard at this time, as I did at Cairo, when the Pasha saw me.

declare myself to be one, unless I really was. When I learnt these particulars, I told Bosari that he might return alone to the Pasha; that my feelings had already been much hurt by the orders given to my guide not to carry me through Mekka; and that I certainly should not go to the Pasha's public audience, if he would not receive me as a Turk.

Bosari was alarmed at this declaration, and in vain endeavoured to dissuade me from such a course, telling me that he had orders to conduct me to the Pasha, which he could not disobey. I however adhered firmly to what I had said, and he reluctantly went back to Mohammed Aly, whom he found alone, the Kadhy having left him. When Bosari delivered his message, the Pasha smiled, and answered that I was welcome, whether Turk or not. About eight o'clock in the evening I repaired to the castle, a miserable, half-ruined habitation of Sherif Ghaleb, dressed in the new suit which I had received at Djidda by the Pasha's command. I found his highness seated in a large saloon, with the Kadhy on one hand, and Hassan Pasha, the chief of the Arnaut soldiers, on the other; thirty or forty of his principal officers formed a half-circle about the sofa on

which they sat; and a number of Bedouin sheikhs were squatted in the midst of the semicircle. I went up to the Pasha, gave him the "Salam Aleykum," and kissed his hand. He made a sign for me to sit down by the side of the Kadhy, then addressed me very politely, inquired after my health, and if there was any news from the Mamelouks in the Black country which I had visited; but said nothing whatever on the subject most interesting to me. Amyn Effendi, his Arabic dragoman, interpreted between us, as I do not speak Turkish, and the Pasha speaks Arabic very imperfectly. In about five minutes he renewed the business with the Bedouins, which I had interrupted. When this was terminated, and Hassan Pasha had left the room, every body was ordered to withdraw, except the Kadhy, Bosari, and myself. I expected now to be put to the proof, and I was fully prepared for it; but not a word was mentioned of my personal affairs, nor did Mohammed Aly, in any of our subsequent conversations, ever enter further into them than to hint that he was persuaded I was on my way to the East Indies. As soon as we were alone, the Pasha introduced the subject of politics. He had just received infor-

mation of the entrance of the allies into Paris, and the departure of Bonaparte for Elba; and several Malta gazettes, giving the details of these occurrences, had been sent to him from Cairo. He seemed deeply interested in these important events, chiefly because he laboured under the impression that, after Bonaparte's downfall, England would probably seek for an augmentation of power in the Mediterranean, and consequently invade Egypt.

After remaining for two or three hours with the Pasha in private conversation, either speaking Arabic to him, through the medium of the Kadhy, who, though a native of Constantinople, knew that language perfectly, or Italian, through Bosari, who was an Armenian, but had acquired a smattering of that tongue at Cairo, I took my leave, and the Pasha said that he expected me again on the morrow at the same hour.

August 29th.—I paid a visit to the Kadhy before sun-set, and found him with his companion and secretary, a learned man of Constantinople. The Kadhy Sádik Effendi was a true eastern courtier, of very engaging manners and address, possessing all that suavity of expression for which the well-bred natives

of Stamboul are so distinguished. After we had interchanged a few complimentary phrases, I mentioned my astonishment on finding that the Pasha had expressed any doubts of my being a true Moslem, after I had now been a proselyte to that faith for so many years. He replied that Mohammed Aly had allowed that he (the Kadhy) was the best judge in such matters; and added, that he hoped we should become better acquainted with each other. He then began to question me about my Nubian travels. In the course of conversation literary subjects were introduced: he asked me what Arabic books I had read, and what commentaries on the Koran and on the law; and he probably found me better acquainted, with the titles, at least, of such works than he had expected, for we did not enter deeply into the subject. While we were thus conversing, the call to evening prayers announced the termination of this day's fast. I supped with the Kadhy, and afterwards performed the evening prayers in his company, when I took great care to chaunt as long a chapter of the Koran as my memory furnished at the moment; after which we both went to the Pasha, who again sat up a part of the night in private con-

versation with me, chiefly on political affairs, without ever introducing the subject of my private business.

After another interview, I went every evening, first to the Kadhy, and then to the Pasha; but, notwithstanding a polite reception at the castle, I could perceive that my actions were closely watched. Bosari had asked me if I kept a journal; but I answered that the Hedjaz was not like Egypt, full of antiquities, and that in these barren mountains I saw nothing worthy of notice. I was never allowed to be alone for a moment, and I had reason to suspect that Bosari, with all his assurances of friendship, was nothing better than a spy. To remain at Tayf for an indeterminate period, in the situation I now found myself, was little desirable; yet I could not guess the Pasha's intentions with respect to me. I was evidently considered in no other light than as a spy sent to this country by the English government, to ascertain its present state, and report upon it in the East Indies. This, I presume, was the Pasha's own opinion: he knew me as an Englishman, a name which I assumed during my travels (I hope without any discredit to that country), whenever it seemed necessary

to appear as an European; because at that time none but the subjects of England and France enjoyed in the East any real security: they were considered as too well protected, both by their governments at home and their ministers at Constantinople, to be trifled with by provincial governors. The Pasha, moreover, supposed me to be a man of some rank, for every Englishman travelling in the East is styled "My lord;" and he was the more convinced of this by a certain air of dignity which it was necessary for me to assume in a Turkish court, where modesty of behaviour and affability are quite out of place. Afraid as he then was of Great Britain, he probably thought it imprudent to treat me ill, though he did nothing whatever to forward my projects. As far as he knew, I could have only the five hundred piastres which he had ordered for me at Djidda, and which were not sufficient to pay my expenses for any length of time in the Hedjaz. Nothing was said to me either by him or Bosari of taking my bill upon Cairo, as I had requested him to do; but this favour I did not again solicit, having money enough for the present, and expecting a fresh supply from Egypt.

To remain for any length of time at Tayf, in a sort of polite imprisonment, was little to my taste; yet I could not press my departure without increasing his suspicions. This was manifest after my first interview with the Pasha and the Kadhy, and I knew that the reports of Bosari might considerably influence the mind of Mohammed. Under these circumstances, I thought the best course was to make Bosari tired of me, and thus induce him involuntarily to forward my views. I therefore began to act at his house with all the petulance of an Osmanly. It being the Ramadhan, I fasted during the day, and at night demanded a supper apart; early on the following morning I called for an abundant breakfast, before the fast re-commenced. I appropriated to myself the best room which his small house afforded; and his servants were kept in constant attendance upon me. Eastern hospitality forbids all resentment for such behaviour; I was, besides, a great man, and on a visit to the Pasha. In my conversations with Bosari, I assured him that I felt myself most comfortably situated at Tayf, and that its climate agreed perfectly with my health; and I betrayed no desire of quitting the place for

the present. To maintain a person in my character for any length of time at Tayf, where provisions of all kinds were much dearer than in London, was a matter of no small moment; and a petulant guest is everywhere disagreeable. The design, I believe, succeeded perfectly; and Bosari endeavoured to persuade the Pasha that I was a harmless being, in order that I might be the sooner dismissed.

I had been six days at Tayf, but seldom went out, except to the castle in the evening, when Bosari asked whether my business with the Pasha was likely to prevent me much longer from pursuing my travels, and visiting Mekka. I replied that I had no business with the Pasha, though I had come to Tayf at his desire; but that my situation was very agreeable to me, possessing so warm and generous a friend as he, my host. The next day he renewed the subject, and remarked that it must be tiresome to live entirely among soldiers, without any comforts or amusements, unacquainted besides, as I was, with the Turkish language. I assented to this; but added, that being ignorant of the Pasha's wishes, I could determine on nothing. This brought him to the point I

wished. "This being the case," said he, "I will, if you like, speak to his Highness on the subject." He did so in the evening, before I went to the castle; and the Pasha told me, in the course of conversation, that as he understood I wished to pass the last days of Ramadhan at Mekka, (a suggestion originating with Bosari,) I had better join the party of the Kadhy, who was going there to the feast, and who would be very glad of my company. This was precisely such a circumstance as I wished for. The departure of the Kadhy was fixed for the 7th of September, and I hired two asses, the usual mode of conveyance in this country, in order to follow him.

As it was my intention to proceed afterwards to Medina, where Tousoun Pasha, the son of Mohammed Aly, was governor, I begged Bosari to ask the Pasha for a firman or passport, authorising me to travel through all the Hedjaz, together with a letter of recommendation to his son. In reply, Bosari told me that the Pasha did not like to interfere personally in my travels; that I might act as I pleased, on my own responsibility; and that my knowledge of the language rendered a passport unnecessary. This was equivalent

to telling me, "Do what you please; I shall neither obstruct nor facilitate your projects," which, indeed, was as much, at present, as I could well expect or desire.

On the 6th of September I took my leave of the Pasha, who told me at parting, that if ever my travels should carry me to India, I might assure the English people there that he was much attached to the interests of the India trade. Early on the 7th the Kadhy sent me word that he should not set out till evening, would travel during the night, and hoped to meet me at Djebel Kora, midway to Mekka. I therefore left Tayf alone, as I had entered it, after a residence of ten days. At parting, Bosari assured me of his inviolable attachment to my interest; and I blessed my good stars, when I left the precincts of the town, and the residence of a Turkish court, in which I found it more difficult to avoid danger, than among the wild Bedouins of Nubia.

During my stay at Tayf, I had five or six interviews with the Pasha; and the following extracts from my journal will show the general result of what passed between us on those different occasions:—

Q. Sheikh Ibrahim, I hope you are well.

A. Perfectly well, and most happy to have the honour of seeing you again.

Q. You have travelled much since I saw you at Cairo. How far did you advance into the negro country?

To this question I replied, by giving a short account of my journey in Nubia.

Q. Tell me, how are the Mamelouks at Dongola?

I related what the reader will find in my Nubian Travels.

Q. I understand that you treated with two of the Mamelouk Beys at Ibrim; was it so?

The word *treated* (if the dragoman rightly translated the Turkish word), startled me very much; for the Pasha, while he was in Egypt, had heard that, on my journey towards Dongola, I had met two Mamelouk Beys at Derr; and as he still suspected that the English secretly favoured the Mamelouk interest, he probably thought that I had been the bearer of some message to them from government. I therefore assured him that my meeting with the two Beys was quite accidental; that the unpleasant reception which I experienced at Mahass was on their account; and that I entertained fears of their designs against my life. With this explanation the Pasha seemed satisfied.

Q. Let us only settle matters here with the Wahabys, and I shall soon be able to get rid of the Mamelouks. How many soldiers do you think are necessary for subduing the country as far as Senaar?

A. Five hundred men, good troops, might reach that point, but could not keep possession of the country; and the expenses would scarcely be repaid by the booty.

Q. What do those countries afford?

A. Camels and slaves; and, towards Senaar, gold, brought from Abyssinia; but all this is the property of individuals. The chiefs or kings in those countries do not possess any riches.

Q. In what state are the roads from Egypt to Senaar?

A. I described the road between Asouan and Shendy, and from Souakin to the same place.

Q. How did you pass your time among the Blacks?

A. I related some laughable stories, with which he seemed greatly amused.

Q. And now, Sheikh Ibrahim, where do you mean to go?

A. I wish to perform the Hadj, return to Cairo, and then proceed to visit Persia.—(I did not think it advisable to mention my

design of returning into the interior of Africa.)

Q. May God render the way smooth before you! but I think it folly and madness to travel so much. What, let me ask, is the result of your last journey?

A. Men's lives are predestined; we all obey our fate. For myself, I enjoy great pleasure in exploring new and unknown countries, and becoming acquainted with different races of people. I am induced to undertake journies by the private satisfaction that travelling affords, and I care little about personal fatigue.

Q. Have you heard of the news from Europe?

A. Only some vague reports at Djidda.

The Pasha then gave me an account of the events which ended in Bonaparte's banishment to Elba, after the entrance of the allies into Paris. Bonaparte, he said, behaved like a coward; he ought to have sought for death, rather than expose himself in a cage to the laughter of the universe. The Europeans, he said, are as treacherous as the Osmanlys; all Bonaparte's confidants abandoned him—all his generals, who owed to him their fortunes.

He was eager in his inquiries about the political relations between Great Britain and Russia, and whether it was not likely that war might break out between them, on account of the hostile intentions of the latter towards the Porte. (On this point he had received false intelligence.) His only fear seemed to be that the English army, which had been employed in the south of France, and in Spain, would now be at liberty to invade Egypt. "The great fish swallow the small," he said; "and Egypt is necessary to England, in supplying corn to Malta and Gibraltar." I reasoned with him in vain on this subject, and perceived that the dragoman did not always interpret my answers correctly, from the fear of contradicting the well-known opinions of his master. These opinions, indeed, were deeply rooted, and had been fostered by the French mission in Egypt. "I am the friend of the English," he continued. (This addressed by a Turk to a Christian, means only that he fears him, or wants his money.) "But to tell you the truth, among great men we see many compliments, and very little sincerity. My hope is, that they will not fall upon Egypt during my stay in the Hedjaz; if I am there myself, I

shall at least have the satisfaction of fighting personally for my dominions. Of the Sultan I am not afraid, (this he repeatedly asserted, but I much doubt his sincerity,) and I shall know how to outwit him in all his measures. An army from Syria can never attack Egypt by land in very large bodies, from the want of camels; and separate corps are easily destroyed as soon as they have passed the desert."

I took the liberty of telling him that he was like a young man in possession of a beautiful girl; although sure of her affection, he would always be jealous of every stranger. "You say well," he replied. "I certainly love Egypt with all the ardour of a lover; and if I had ten thousand souls, I would willingly sacrifice them for its possession."

He asked me in what state I had found Upper Egypt; and whether his son Ibrahim Pasha (the governor) was liked there. I replied, in the language of truth, that all the chiefs of villages hated him (for he had compelled them to abandon their despotic treatment of their fellow-peasants); but that the peasants themselves were much attached to him. (The fact is, that instead of being oppressed, as formerly, by the Mamelouk Beys

and Kashefs, as well as by their own Sheikhs, they have at present only one tyrant, the Pasha himself, who keeps his governors of districts in perfect order.)

Mohammed Aly wished to know my opinion respecting the number of troops necessary for defending Egypt against a foreign army. I answered, that I knew nothing of war, but from what I had read in books. "No, no;" he exclaimed, "you travellers always have your eyes open, and you inquire after every thing." He persisted in his question; and being thus forced to reply, I said that twenty-five thousand chosen troops would probably be able to resist any attack. "I have now thirty-three thousand," said he: — a false assertion, for I am quite certain that he had at that time not more than sixteen thousand men, dispersed over Egypt and the Hedjaz.

He would next explain to me the *Nizam Djedyd*, or new system of discipline and military regulations. He said it was only the avidity of the chiefs, and not the dislike of the common soldiers, that obstructed the institution of a well-organised army in Turkey, and opposed the mustering necessary to prevent the officers from imposing on the public

treasury. "But I shall make a regular corps of negro soldiers," he added. This his predecessor Khurshid Pasha had attempted, but with little success. The subject of the Nizam Djedyd was resumed as soon as Mohammed Aly returned to Egypt from this expedition; but the revolt of his soldiers, who plundered his own capital, obliged him to abandon the undertaking, which had been badly planned. In the defence of Egypt, he said, he should principally use his cavalry and horse artillery; the former should destroy all the provisions in advance of the enemy, as the Russians had lately done; and the latter would harass them on all sides, without ever attempting to make a stand.

During my stay at Tayf, letters arrived from Constantinople, across the Desert, by way of Damascus, bringing to the Pasha a Turkish translation of the treaty of peace concluded at Paris. After having read it several times, he ordered his Turkish writer to explain it to me in Arabic, word for word. This occupied us in a private apartment several hours. I then returned to the audience, and was desired by the Pasha to tell him my opinion of the treaty. Referring to a Turkish atlas, copied from European maps,

and printed at Constantinople, he made me point out to him the new limits of Belgium, the islands Mauritius and Tobago, the position of Genoa, &c. &c. With respect to the latter place, a curious mistake occurred. It had been stated to me that *Genoa* was ceded to the Swedes, which I could not credit. Upon inquiry, I found that *Geneva* and Switzerland were meant; a town and country which, I am sorry to say, were not comprised in the geographical knowledge of a Turkish viceroy. The mistake, however, was easily made; for in Turkish, Geneva is written like Genoua, and Sweden is pronounced Shwit.

The Pasha observed that much yet remained to be done, before all differences between the parties could be settled; and I clearly saw how impatiently he looked forward to a war among the European powers, which would relieve him from any apprehensions for his own safety, and at the same time occasion a great demand for corn at Alexandria.

With respect to Bonaparte, he seemed quite certain that the English would one day seize him in Elba. "Have the English, then," he exclaimed, "fought for nothing these

twenty years? They have only got Malta, and a few other islands!" He was impressed with the fear that there were secret articles in the peace, which assigned to them the possession of Egypt. The notion of their having re-established the balance of power in Europe, and secured their own safety and independence, did not enter into his mind. "They should not leave Spain," he continued, "without being handsomely paid by the Spaniards; and why now abandon Sicily?" That the English were guided in their policy by the laws of honour, and a sense of the general good of Europe, he could not comprehend. "A great king," he exclaimed, with much warmth, "knows nothing but his sword and his purse; he draws the one to fill the other; there is no honour among conquerors!"—a frank avowal of the sentiments which guide even the most petty of the Turkish rulers.

Mohammed Aly had some notions of the English parliament; the name of Wellington was familiar to him. "He was a great general," he said; but he doubted whether, if his Lordship had commanded such bad soldiers as the Turkish troops are, he would have been able to do with them as much as he (the Pasha) had done in conquering

Egypt and the Hedjaz. He betrayed great anxiety about the fate and future possession of Corfu and the Seven Islands. On the one hand, he wished the Russians to make war on the Porte, and to drive the Sultan out of Europe; on the other, he feared that, if the Russians should seize Turkey in Europe, the English would not remain quiet spectators, but would take their share of the Turkish empire, which he was firmly persuaded would be no other than the province of Egypt.

I am still ignorant of the Pasha's real opinion concerning my sincerity in professing the Mohammedan faith. He certainly treated me as a muselman, and I flattered myself that the boldness of my conduct at Tayf had convinced him that I was a true proselyte. As to the Kadhy, who was a shrewd Constantinopolitan, most people supposed that the Porte had sent him to watch the proceedings of Mohammed Aly, and give information accordingly to the Sultan; and it struck me that his behaviour towards myself was connected with an intention of accusing the Pasha, on his return to Constantinople, of having protected a Christian in his visit to the holy cities, a crime which would

be considered unpardonable in a Pasha. Mohammed Aly, after his return to Cairo, (where, contrary to his expectations, he again found me, and where I only saw him once,) took frequent opportunities, and indeed seemed anxious, to convince Mr. Salt and Mr. Lee, His Majesty's and the Levant Company's consuls, as well as several English travellers of note who passed through Cairo, that he knew perfectly well, in the Hedjaz, that I was no Moslem, but that his friendship for the English nation made him overlook the circumstance, and permit me to impose upon the Kadhy. He entertained a notion, suggested to him by some of his Frank counsellors at Cairo, that, in some future account of my travels, I might perhaps boast of having imposed upon him, like Aly Bey el Abassi, whose work had just been received at Cairo, and who declares that he deceived not only the Pasha, but all the olemas, or learned men, of Cairo. To Mohammed Aly it was of more consequence not to be thought a fool than a bad muselman.

Notwithstanding these declarations of the Pasha to the English gentlemen, which were made in private, and certainly were not oc-

casioned by any imprudent speeches of mine, I continued to live, after my return to Cairo, without molestation, as a Moslem, in the Turkish quarter. I have to thank him for his polite reception of me at Tayf, and for his having thrown no obstacles in the way of my travels through the Hedjaz.

I was at Mekka in December, and at Medina in the April following, when the Pasha was at both places; but I did not think it necessary or advisable to wait upon him at either place, where I was otherwise wholly unknown. My practice in travelling has been to live as retired as possible; and, except during my short visit to Tayf, where circumstances forced me to appear somewhat conspicuously, I was known only in the Hedjaz as a hadjy, or pilgrim, a private gentleman from Egypt, one with whom no person was acquainted but the few officers of the Pasha whom I had seen at Tayf.

My information respecting Tayf is very scanty, and was not committed to paper until after I had left the town. I was never suffered to be alone during my stay there. I had no acquaintances from whom much could be learned; and during the fast of

Ramadhan, few individuals of the higher classes, among whom I lived, stir out of their houses in the day-time.

The town of Tayf is situated in the midst of a sandy plain, about four hours in circuit, overgrown with shombs, and encompassed by low mountains, called Djebal Ghazoan. These are subordinate ridges of the great chain, which, continuing for four or five hours farther east, are then lost in the plain. Tayf is an irregular square, of thirty-five minutes quick walking in circumference; it is inclosed with a wall and a ditch, newly constructed by Othman el Medhayfe. The wall has three gates, and is defended by several towers; but it is much less solid than the walls of Djidda, Medina, and Yembo, being in few places more than eighteen inches thick. On the west side, within the town, and forming a part of its wall, stands the castle, upon a rocky elevated site. It was built by Sherif Ghaleb, and has no claim to the title of a castle, except that it is larger than the other buildings in the town, and that its stone walls are stronger. Though it is now half ruined, Mohammed Aly had made this castle his head-quarters. The houses of the town are mostly small, but well built with stone:

the sitting-rooms are on the upper floor; at least I saw no saloons on the ground-floor, as usual in Turkey. The streets are broader than those in most eastern towns. The only public place is in front of the castle, a large open space which serves for a market.

At present, Tayf may be described as in a state of ruin, for but few houses are in complete repair. Many of the buildings were destroyed by the Wahabys, when they took the town, in 1802; and as it has been almost abandoned since that period, every thing is hastening to decay. I saw two small mosques; the best, that of the Henoud, or Indians. The tomb of El Abbas, which had a good dome over it, and was often visited by pilgrims, has been entirely destroyed by the Wahabys. Excepting four or five buildings, now inhabited by the principal officers of the Pasha, I saw none above the most common size.

Tayf is supplied with water from two copious wells, one of which is within the walls, and the other just before one of the gates. The water is well-tasted, but heavy. The town is celebrated all over Arabia for its beautiful gardens; but these are situated at the foot of the mountains which encircle the

sandy plain. I did not see any gardens, nor even a single tree within the walls; and the immediate neighbourhood is entirely destitute of verdure, which renders a residence here as melancholy as in any other city of Arabia. The nearest gardens appeared to be on the S. W. side, at the distance of about half or three quarters of an hour: on that side also stands a deserted suburb, separated from the town, with some date-trees among its ruins; it was abandoned long before the invasion of the Wahabys.

I did not visit any of the gardens. In some of them are small pavilions, where the people of Tayf pass their festive hours; the most noted of them are Wady Methna, Wady Selame, and Wady Shemal. The gardens are watered by wells and by rivulets, which descend from the mountains Numerous fruit-trees are found here, together with fields of wheat and barley. The fruits which I tasted at Tayf were grapes of a very large size and delicious flavour, figs, quinces, and pomegranates; but all the other sorts mentioned at Djebel Kora are likewise found here. The gardens of Tayf are renowned also for the abundance of their roses, which, like the grapes, are transported to all parts of the

Hedjaz. To these gardens all the great merchants of Mekka formerly retired in summer; and here the Sherif himself often passed a part of the hot season: they had all their houses and establishments here, and therefore lost considerable property, when Tayf was plundered by the Wahabys.

The indigenous inhabitants of Tayf are Arabs, of the tribe of Thekyf,* who have become settlers: in their possession are all the gardens adjoining the town, and most of the provision-shops within its walls. A few Mekkawys are also settled here, but the far greater part of the foreigners are Indians by origin. As at Djidda, these people, although born in Arabia, and in some instances established here for several generations, still preserve the dress and manners of the Indian Muselmans: some of them are merchants; but the greater part are druggists, whose trade is of much more importance in the Hedjaz than in other countries, from the general predilection of all classes for drugs, perfumes, &c. There are, I believe, no wholesale merchants in Tayf; I counted in

* Of the Thekyf tribes are El Hamde, Beni Mohammed, and Themale.—Vide Assamy.

all about fifty shops. Before the Wahaby invasion, this was a commercial town, to which the Arabs of the country around, at the distance of many days' journey, resorted, that they might purchase articles of dress; while those of the mountains brought caravans of wheat and barley: it was also a considerable *entrepôt* for coffee, brought on camels from the mountains of Yemen by Bedouins, who thus eluded the heavy duties levied in the harbours of the Arabian coast. Every thing denotes great misery in the town. At present, the only imports from the interior are dates, brought by the Ateybe Arabs from the many fruitful plantations in their territory. The principal streets abound with beggars, amongst whom are many Indians, who must often be exposed to perish from absolute hunger; for, during my residence, it required at least two piastres, (which, according to the actual exchange, was equal to about one-sixth of a dollar, or ten-pence) to procure bread enough for a man's daily subsistence. Caravans of provisions arrived every week, but the want of camels did not allow of a sufficient importation from the coast to lower the price of food; and although the common class lived principally upon

dates, and thus consumed none of the provisions brought hither from Mekka; yet I learned from good authority that there was only a supply for ten days in Tayf for the Turkish army.

In the time of the Sherif, this town was governed by an officer of his appointment, named Hakem, himself a sherif, and who narrowly escaped the sword of the Wahabys. He has been restored to his office by Mohammed Aly; but it is at present merely honorary. Several sherif families of Mekka are settled here; and the mode of living, the dress, and manners, appear to be the same as at Mekka; but I had few opportunities of making observations on this subject.

September 7th. I set out early in the morning from Tayf for Mekka, by the same road which I had come. There is, as I have already mentioned, a more northern route, by which caravans may avoid the difficulties of passing Djebel Kora. The first station from Mekka, on that road, is Zeyme, short of which, about ten miles, are several steep ascents. Zeyme is a half-ruined castle, at the eastern extremity of Wady Lymoun, with copious springs of running water. Wady Lymoun is a fertile valley, which extends for several

hours in the direction of Wady Fatmé; it has many date-plantations, and formerly the ground was cultivated; but this, I believe, has ceased since the Wahaby invasion: its fruit-gardens, too, have been ruined. This is the last stage of the Eastern-Syrian Hadj route, or that which lies to the east of the Great Hedjaz chain, running from Medina to Mekka. To the S.E. or E.S.E. of Wady Lymoun, is another fertile valley, called Wady Medyk, where some sherifs are settled, and where Sherif Ghaleb possessed landed property.

From Zeyme, the road to Tayf leads, on the second day, from Mekka to Seyl, a rivulet so called, flowing across a plain, which is without trees, but affords abundance of rich pasture. At Ṣeyl, the road enters a mountainous tract, through which is a difficult and very narrow passage of about six hours. The station of this day is Akrab, situated in the upper plain, at about three hours' distance from Tayf, to the northward, and on the same level with it: thus a traveller reaches Tayf on the fourth day from Mekka. This route was now impassable, except to large and well-protected caravans, the hostile Arabs of the Ateybe tribe having frequently made

inroads on that side, and plundered small caravans.

Not far from Tayf I overtook three Arnaut soldiers, each, like myself, mounted on an ass. At Tayf they had exchanged their money, getting thirteen piastres of the Cairo mint for one Spanish dollar, which at Djidda was worth but eleven; they had, therefore, made a common purse of one thousand dollars, and travelled from Djidda to Tayf, whenever the road was secure, for the sake of the two piastres which they gained upon each dollar. They carried the money, sewed in bags, upon their asses; and having forgotten, perhaps, to leave out any cash for travelling expenses, they joined me, finding that my travelling sack was well stocked with provisions, and left me to pay for our joint expenses on the road, whenever we stopped at the coffee-huts. But they were good-humoured companions, and the expense was not thrown away.

In passing by Wady Mohram, I assumed the *ihram*, as being now for the first time about to visit Mekka and its temple. The ihram consists of two pieces of linen, or woollen, or cotton cloth, one of which is wrapped round the loins, and the other thrown over the neck and shoulders, so as to leave

part of the right arm uncovered. Every garment must be laid aside before this is put on. Any piece of stuff will answer the purpose; but the law ordains that there shall be no seams in it, nor any silk or ornaments; and white is considered preferable to any other colour. White Indian cambric is usually employed for the purpose; but rich hadjys use, instead of it, white Cashmere shawls, which have not flowered borders. The head remains totally uncovered. It is not permitted to have the head shaved, in conformity with the oriental habits, until it is permitted also to lay aside the ihram.

The instep must likewise be uncovered: those, accordingly, who wear shoes, either cut a piece out of the upper leather, or have shoes made on purpose, such as the Turkish hadjys usually bring with them from Constantinople. Like most of the natives, I wore sandals while dressed in the ihram.

Old-age and disease are excuses for keeping the head covered; but this indulgence must be purchased by giving alms to the poor. The sun's rays become extremely troublesome to persons bareheaded; but although the law forbids that the head should be protected by any thing in immediate con-

tact with it, there is no prohibition against the use of umbrellas, and with these most of the northern hadjys are provided, while the natives either brave the sun's rays, or merely tie a rag to a stick, and make a little shade, by turning it towards the sun.

Whether assumed in summer or in winter, the ihram is equally inconvenient and prejudicial to health, particularly among the northern Mohammedans, who, accustomed to thick woollen clothes, are at this period obliged to leave them off for many days; yet the religious zeal of some who visit the Hedjaz is so ardent, that if they arrive even several months previous to the Hadj, they vow on taking the ihram, in approaching Mekka, not to throw it off till after the completion of their pilgrimage to Arafat; and thus they remain for months covered, night and day, only with this thin cloak;* for the law forbids any other covering even at night; but with this few hadjys strictly comply.

* The Arabian historians relate that Haroun Errashid and his wife Zobeyda once performed the pilgrimage on foot, from Baghdad to Mekka, clothed only with the ihram; that at every station of the caravan there was a castle, with apartments splendidly furnished; and that the whole road was covered daily with carpets, on which they walked.

When the ancient Arabs performed their pilgrimage to the idols at Mekka, they also took the ihram; but that pilgrimage was fixed to a certain period of the year, probably autumn; for although the Arabs computed by lunar months, they inserted one month every three years; and thus the month of the pilgrimage did not vary in its season, as at present. The intercalation of a month, established two hundred years before Islam, was prohibited by the Koran, which ordained that the same pilgrimage should be continued, in honour of the living God, which had before been performed in honour of idols, but that it should be fixed to a lunar month; thus its period became irregular, and in the space of thirty-three years was gradually changed from the depth of winter to the height of summer.

The person covered by the ihram, or, as he is called, El Mohrem, is not obliged to abstain from particular kinds of food, as ancient Arabians, who, during the time of wearing it, did not taste butter among other things; but he is enjoined to behave decently, not to curse, or quarrel, not to kill any animal, not even a flea on his body, nor to communicate with the other sex. The

ihram of the women consists of a cloak which they wrap completely about them, with a veil so close that not even their eyes can be seen: according to the law, their hands and ankles must be covered, but this rule they generally disregard.

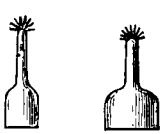
Although my companions, the soldiers, were going to Mekka, as well as myself, they did not think it necessary to take the ihram, which, as I have already said, the law prescribes at all times of the year to every one travelling towards the sacred city.

We remained an hour on the delightful summit of Djebel Kora, and towards the evening descended the mountain. A shower of rain obliged us to seek shelter in a spacious cavern by the side of the road, which is used on similar occasions by shepherds of the Hodheyl tribe; and we arrived after sunset at the coffee-huts, before mentioned, on the mountain-side, where the caravans from Mekka alight. Here we kindled a large fire, and hired an earthen pot of the Arabs, in which we boiled some rice for our supper. The long day's march, the rain, and my light covering, brought on a slight fever; but I kept myself well covered during the night, and was in good health the next morning.

The change of air, during my journey to Tayf, and the comparatively cooler climate of that place, had already completely recovered me from the effects of my severe illness at Djidda. During the night, the Kadhy of Mekka arrived from Tayf.

September 8th. At day-break, I went to visit the Kadhy, whom I found smoking his pipe and drinking coffee; availing himself of the privilege granted to travellers in Ramadhan, of dispensing with the fast. According to our agreement at Tayf, I was to join him here on his way to Mekka; I could not therefore avoid joining him; but I was extremely averse to continuing with him, because he would probably carry me to his house at Mekka, where I should be again placed in a situation similar to that which had proved so uncomfortable at Tayf. He seemed, however, willing to avoid the trouble and expense of a guest; for when I expressed some apprehensions that my tired ass would be unable to keep pace with his fine mule, he immediately answered, that he hoped, at all events, to meet me again at Mekka. I departed, therefore, with the soldiers, leaving the Kadhy to repose a little longer. We passed the mid-day hours at the

coffee-hut called Shedad, where several Bedouins were amusing themselves by shooting at a mark. They gave proofs of great dexterity, often hitting a piastre, which I placed at about forty yards' distance. Except coffee and water, nothing is to be procured in any of the huts on this road; the coffee is not served up in single cups, as usual in most parts of the Levant; but, whoever asks for it, has a small earthen pot of hot coffee set before him, containing from ten to fifteen cups: this quantity the traveller often drinks three or four times a day. These pots are called *mashrabe*. (See their form in the outlines annexed.)



Into the mouth of the pot is stuck a bunch of dry herbs, through which the liquid is poured. I have already noticed the immoderate use of coffee in this part of Arabia, and it is said to prevail still more in the south, and towards the vicinity of the coffee country.

On the road from Shedad, which lies along the lower plains, between sharp mountains,

we were surprised by a most violent shower of rain and hail, which obliged us to halt. In a very short time the water poured down in torrents from the mountains; and when the hail ceased, after about an hour, we found that the rain, which still continued, had covered the Wady Noman with a sheet of water three feet deep, while streams of nearly five feet in breadth crossed the road with an impetuosity which rendered it impossible for us to pass them. In this situation we could neither advance nor retreat, knowing that similar currents would have been formed in our rear; we therefore took post on the side of the mountain, where we were sure of not being washed away, and where we could wait in security till the subsiding of the storm. The mountains, however, soon presented on their sides innumerable cascades, and the inundation became general; while the rain, accompanied with thunder and lightning, continued with undiminished violence. I saw the Kadhy, who had quitted Shedad soon after us, at some distance, separated from our party by a deep torrent, while several of his women, mounted upon mules, were also obliged to remain at a distance from him. We continued in this

disagreeable situation for about three hours, when the rain ceased and the torrents soon diminished; but our asses could with difficulty be brought to attempt the slippery ground still covered with water, and we were at last obliged to alight and drive them before us, till we reached a more elevated surface. The Kadhy and his whole party were under the necessity of doing the same. Night now overtook us, and the cloudy sky involved us in complete darkness; but after an adventurous walk of three or four hours, stumbling or falling almost at every step, we reached the coffee-houses of Arafat, to the great satisfaction of my companions, the soldiers, who had entertained apprehensions for their money-bags. I was not less pleased myself, being much in want of a fire after such a drenching, with only the scanty covering of the ihram. The coffee-houses, unfortunately, had also been inundated; we could not find a dry place on which to sit, and with some difficulty a fire was lighted in one of the small and more weather-proof huts of the Arabs, into which the Kadhy, with a few of his people and myself, crept, and boiled our coffee; in another hut were his women, crying from the severity of the cold. He, not wish-

ing that they should be exposed to the consequences of such a night's lodging, mounted again, after a stay of half an hour, and proceeded towards Mekka, leaving me and my party in possession of the fire, by the side of which, after some time, we contrived to make ourselves comfortable.

September 9th. We set out early, and found that the storm of yesterday had not extended farther than the plain of Arafat. Such storms and inundations are frequent in this country, where the seasons seem to be much less regular than in other places under the same latitude. I heard that in the Upper Mountains, and at Tayf, the rainy season, although not so regular as under the tropics in Africa, is yet more steady than in the low country of Mekka and Djidda, where, even in the midst of summer, the sky is often clouded by storms and rain. The historians of Mekka have recorded several dreadful inundations in that city; the most disastrous occurred in the years of the Hedjira 80, 184, 202, 280, 297, 549, 620, 802, 829. In some of these, the whole town of Mekka, and the Temple, as high as the black stone, were under water, and in all of them many houses were destroyed and lives lost. Assamy gives the

details of an inundation which devastated Mekka in A. H. 1039, or in the year 1626 of our era, when five hundred lives were lost, and the Kaaba in the Temple was destroyed. Another dreadful inundation happened in 1672.

I arrived at Mekka about mid-day, when my companions went in search of their acquaintance among the soldiers, and left me to shift for myself, without knowing a single individual in the town, and without being recommended to any body but the Kadhy, whom, as I have already said, I wished to avoid.

Whoever enters Mekka, whether pilgrim or not, is enjoined by the law to visit the Temple immediately, and not to attend to any worldly concern whatever, before he has done so. We crossed the line of shops and houses, up to the gates of the mosque, where my ass-driver took his fare and set me down: here I was accosted by half a dozen *metowef*, or guides to the holy places, who knew, from my being dressed in the ihram, that I intended to visit the Kaaba. I chose one of them as my guide, and, after having deposited my baggage in a neighbouring shop, entered the mosque at the gate called Bab-

es'-Salam, by which the new-comer is recommended to enter. The ceremonies to be performed in visiting the mosque are the following:—1. Certain religious rites to be practised in the interior of the temple; 2. The walk between Szafa and Meroua; 3. The visit to the Omra. These ceremonies ought to be repeated by every Moslem whenever he enters Mekka from a journey farther than two days' distance, and they must again be more particularly performed at the time of the pilgrimage to Arafat. I shall here describe them as briefly as possible; a full detail and explanation of the Mohammedan law on this subject would be extremely tedious; indeed there exist many voluminous works in Arabic which treat of nothing else.

1. *Rites to be performed in the Interior of the Temple.*

At the entrance, under the colonnade, some prayers are recited on first sight of the Kaaba, and then two *rikats*, or four prostrations addressed to the divinity, in thanks for having reached the holy spot, and in salutation of the mosque itself; after which the

pilgrim approaches the Kaaba by one of the paved ways to it, through the open area in which it stands. In passing under the insulated arch in front of the Kaaba, called Bab-es'-Salam, certain prayers are said. Other prayers are recited in a low voice, and the visitor then places himself opposite to the black stone of the Kaaba, and prays two *rikats;* at the conclusion of which, the stone is touched with the right hand, or kissed, if there is no great pressure of people. The devotee then begins the *Towaf*, or walk round the Kaaba, keeping that building on his left hand. This ceremony is to be repeated seven times; the three first are in a quick pace, in imitation of the Prophet, whose enemies having reported that he was dangerously ill, he contradicted them by running thrice round the Kaaba at full speed. Every circuit must be accompanied with prescribed prayers, which are recited in a low voice, and appropriated to the different parts of the building that are passed: the black stone is kissed or touched at the conclusion of each circuit, as well as another stone, walled in at one corner of the black stone. When the seven circuits are finished, the visiter approaches the wall of the Kaaba, between the black stone and

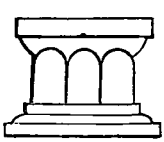
the door of the building, which space is called El Metzem. There, with widely outstretched arms, and with his breast closely pressed against the wall, he beseeches the Lord to pardon his sins. He then retires towards the neighbouring Mekam Ibrahim, and there prays two *rikats*, called Sunnet-et-towaf, after which he repairs to the adjoining well of Zemzem; and, after a short pious address in honour of the well, drinks as much of the water as he wishes, or as he can on occasions when the crowd is very great; and this completes the ceremonies to be observed within the temple.

I may here add, that the *Towaf* is a Muselman ceremony not exclusively practised in the temple at Mekka. In the summer of 1813, I was present at the annual festival of the patron saint of Kenne, in Upper Egypt, called Seid Abderrahman el Kennawy. Many thousands of the people of the country were assembled on the plain, in which stands the saint's tomb, at a distance of one mile from the town. Each person, as he arrived, walked seven times round the small mosque which contains the tomb; and when the new covering intended to be laid over it for that year was brought in solemn

procession, the whole assembly followed it seven times round the building, after which it was placed upon the tomb.

2. *Walk between Szafa and Meroua.*

My guide, who, during the whole of the ceremonies above mentioned, had been close at my heels, reciting all the necessary prayers, which I repeated after him, now led me out of the mosque by the gate called Bab-es'-Szafa. About fifty yards from the S. E. side of the mosque, on a slightly ascending ground, stand three small open arches, connected by an architrave above, having below three broad stone steps leading up to them.



This is called the Hill of Szafa: here, standing on the upper step, with his face turned towards the mosque, which is hidden from view by intervening houses, the pilgrim raises his hands towards heaven, addresses a short prayer to the Deity, and implores his

assistance in the holy walk, or Say, as it is called; he then descends, to begin the walk, along a level street about six hundred paces in length, which the Arabian historians call Wady Szafa, leading towards Meroua, which is at its farther extremity, where stands a stone platform, elevated about six or eight feet above the level of the street, with several broad steps ascending to it. The visiter is enjoined to walk at a quick pace from Szafa to Meroua; and for a short space, which is marked by four stones or pilasters, called El Myleyn el Akhderyn, built into the walls of the houses on both sides, he must run. Two of these stones seemed to be of a green colour; they exhibit numerous inscriptions; but these are so high in the walls, that it would be difficult to read them. Prayers are recited uninterruptedly in a loud voice during this walk. Persons who are unwell may ride, or be borne in a litter. On reaching Meroua, the pilgrim ascends the steps, and, with uplifted hands, repeats a short prayer like that of Szaffa, to which place he must now return. The walk between the two places is to be repeated seven times, concluding at Meroua; four times from Szaffa to

Meroua; and three times from Meroua to Szaffa.

3. *The Visit to the Omra.*

In the vicinity of Meroua are many barbers' shops; into one of these the pilgrim enters, having completed the Say, and the barber shaves his head, reciting a particular prayer, which the pilgrim repeats after him. The Hanefys, one of the four orthodox sects of Moslims, shave only one-fourth part of the head; the other three-fourths continuing untouched till they return from the Omra. After the ceremony of shaving is finished, the visitor is at liberty to lay aside the ihram, and put on his ordinary dress; or, if he choose, he may go immediately from thence to the Omra, in which case he still wears the ihram, and says only two rikats on setting out. This, however, is seldom done, as the ceremonies of the Towaf and Say are sufficiently fatiguing to render repose desirable on their completion; the visitor, therefore, dresses in his usual clothes; but the next or any following day, (the sooner the better,)

he resumes the ihrâm, with the same ceremonies as are observed on first assuming it, and then proceeds to the Omra, a place one hour and a half from Mekka. Here he repeats two rikats in a small chapel, and returns to the city, chanting all the way the pious ejaculations called Telby, beginning with the words, "Lebeyk, Alla humma, Lebeyk." He must now again perform the Towaf and the Say, have his head completely shaved, and lay aside the ihram, which closes those ceremonies. A visit to the Omra is enjoined by the law as absolutely necessary; but many individuals, notwithstanding, dispense with it. I went thither, on the third day after my arrival in the city, performing the walk in the night-time, which is the fashion during the hot season.

At the time of the Hadj, all these ceremonies must be repeated after returning from Wady Muna, and again on taking leave of Mekka. The Towaf, or walk round the Kaaba, should also be performed as often as convenient; and few foreigners live at Mekka, who do not make it a point to execute it twice daily; in the evening and before daybreak.

Prior to the age of Mohammed, when

idolatry prevailed in Arabia, the Kaaba was regarded as a sacred object, and visited with religious veneration by persons who performed the Towaf nearly in the same manner as their descendants do at present. The building, however, was, in those times, ornamented with three hundred and sixty idols, and there was a very important difference in the ceremony; for men and women were then obliged to appear in a state of perfect nudity, that their sins might be thrown off with their garments. The Mohammedan Hadj or pilgrimage, and the visit to the Kaaba, are, therefore, nothing more than a continuation and confirmation of the ancient custom. In like manner, Szafa and Meroua were esteemed by the old Arabians as holy places, which contained images of the gods Motam and Nehyk; and here the idolaters used to walk from the one place to the other, after their return from the pilgrimage to Arafat. Here, if we may believe Mohammedan tradition, Hadjer, the mother of Ismayl, wandered about in the Desert, after she had been driven from Abraham's house, that she might not witness the death of her infant son, whom she had laid down almost expiring from thirst; when the angel Gabriel appear-

ing, struck the ground with his foot, which caused the well of Zemzem immediately to spring forth. In commemoration of the wanderings of Hadjer, who in her affliction had gone seven times between Szafa and Meroua, the walk from one place to the other is said to have been instituted.

El Azraky relates that, when the idolatrous Arabs had concluded the ceremonies of the Hadj at Arafat, all the different tribes that had been present, assembled, on their return to Mekka, at the holy place called Szafa, there to extol, in loud and impassioned strains, the glory of their ancestors, their battles, and the fame of their nation. From each tribe, in its turn, arose a poet who addressed the multitude. "To our tribe," exclaimed he, "belonged such and such eminent warriors and generous Arabs; and now," he added, "we boast of others." He then recited their names, and sang their praises; concluding with a strain of heroic poetry, and an appeal to the other tribes, in words like the following:—"Let him who denies the truth of what I have said, or who lays claim to as much glory, honour, and virtue as we do, prove it here!" Some rival poet then arose, and celebrated in similar language the

equal or superior glory attached to his own tribe, endeavouring, at the same time, to undervalue or ridicule his rival's pretensions.

To allay the animosity and jealousies produced by this custom; or, perhaps, to break the independent spirit of his fierce Bedouins, Mohammed abolished it by a passage in the Koran, which says:—"When you have completed the rites of the pilgrimage, remember God, as you formerly were wont to commemorate your forefathers, and with still greater fervency." Thus, probably, was removed the cause of many quarrels; but, at the same time, this stern lawgiver destroyed the influence which the songs of those rival national bards exercised over the martial virtues and literary genius of their countrymen.

The visit of the Omra was likewise an ancient custom. Mohammed retained the practice; and it is said that he frequently recited his evening prayers on that spot.

Having completed the fatiguing ceremonies of the Towaf and Say, I had a part of my head shaved, and remained sitting in the barber's shop, not knowing any other place of repose. I inquired after lodgings, but learned that the town was already full of

pilgrims, and that many others, who were expected, had engaged apartments. After some time, however, I found a man who offered me a ready-furnished room: of this I took possession, and having no servant, boarded with the owner. He and his family, consisting of a wife and two children, retired into a small, open court-yard, on the side of my room. The landlord was a poor man from Medina, and by profession a Metowaf, or *cicerone*. Although his mode of living was much below that of even the second class of Mekkawys, yet it cost me fifteen piastres a day; and I found, after we parted, that several articles of dress had been pilfered from my travelling sack; but this was not all: on the feast-day he invited me to a splendid supper, in company with half a dozen of his friends, in my room, and on the following morning he presented me with a bill for the whole expense of this entertainment.

The thousands of lamps lighted during Ramadhan in the great mosque, rendered it the nightly resort of all foreigners at Mekka; here they took their walk, or sat conversing till after midnight. The scene presented

altogether a spectacle which (excepting the absence of women) resembled rather an European midnight assemblage, than what I should have expected in the sanctuary of the Mohammedan religion. The night which closes Ramadhan, did not present those brilliant displays of rejoicing that are seen in other parts of the East; and the three subsequent days of the festival are equally devoid of public amusements. A few swinging machines were placed in the streets to amuse children, and some Egyptian jugglers exhibited their feats to multitudes assembled in the streets; but little else occurred to mark the feast, except a display of gaudy dresses, in which the Arabians surpass both Syrians and Egyptians.

I paid the visit, customary on occasion of this feast, to the Kadhy, and at the expiration of the third day, (on the 15th of September,) set out for Djidda, to complete my travelling equipments, which are more easily procured there than at Mekka. On my way to the coast, I was nearly made prisoner at Bahra by a flying corps of Wahabys. My stay at Djidda was prolonged to three weeks, chiefly in consequence of sore legs; a

disease very prevalent on this unhealthy coast, where every bite of a gnat, if neglected, becomes a serious wound.

About the middle of October I returned to Mekka, accompanied by a slave whom I had purchased. This boy had been in the caravan with which I went from the Black Country to Sowakin, and was quite astonished at seeing me in a condition so superior to that in which he had before known me. I took with me a camel-load of provisions, mostly flour, biscuit, and butter, procured in Djidda at one third of the price demanded at Mekka, where, immediately on my arrival, I hired decent apartments in a quarter of the town not much frequented, called Haret el Mesfale: I had here the advantage of several large trees growing before my windows, the verdure of which, among the barren and sun-burnt rocks of Mekka, was to me more exhilarating than the finest landscape could have been under different circumstances. At this place I enjoyed an enviable freedom and independence, known only to the Kadhy and his followers, who soon after took their departure. The Pasha and his court remained at Tayf till the days of the Hadj. I frequented only such society as pleased me, and, mixing with a

crowd of foreign pilgrims from all parts of the world, I was not liable to impertinent remarks or disagreeable inquiries. If any question arose about my origin (a circumstance that rarely happened in a place which always abounds with strangers), I stated myself to be a reduced member of the Mamelouk corps of Egypt, and found it easy to avoid those persons whose intimate knowledge of that country might perhaps have enabled them to detect the falsehood. But there was little to be apprehended even from the consequences of such detection; for the assumption of a false character is frequent among all eastern travellers, and especially at Mekka, where every one affects poverty in order to escape imposition, or being led into great expenses. During all my journies in the East, I never enjoyed such perfect ease as at Mekka; and I shall always retain a pleasing recollection of my residence there, although the state of my health did not permit me to benefit by all the advantages that my situation offered. I shall now proceed to describe the town, its inhabitants, and the pilgrimage, and then resume the narrative of my travels.

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PLAN OF MEKKA.
Sandy Plain
Sandy Plain

DESCRIPTION OF MEKKA.*

MEKKA is dignified among the Arabs with many lofty-sounding titles. The most com-

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* EXPLANATION OF THE PLAN.

1. The Quarter of Djerouel.
2. The Quarter el Bâb.
3. The Quarter el Shebeyka.
4. The Quarter el Khandaryse.
5. The Quarter el Hedjla.
6. A house of the Sherif.
7. The Quarter called Souk-es'-Sogheyr.
8. Quarter called el Mesfale.
9. Quarter called Bâb el Omra.
10. Quarter called Shamye.
11. Quarter called Soeyga.
12. Quarter called Garara.
13. House of the family of Djeylany.
14. A Quarter half-ruined, inhabited by poor people.
15. Quarter called Rakoube.
16. Wady el Naga.
17. Principal palace of the Sherif.
18. Quarter called el Soleymanye.
19. Quarter called Shab Aamer.
20. The Street el Hadadeyn.
21. Quarter called el Málá.
22. A small Mesdjed or Mosque.
23. Quarter called el Mámele.
24. Quarter called Ghazze.
25. Quarter called Shab el Mouled.
26. Quarter called Souk el Leyl.
27. Quarter called el Mudaa.
28. 28. Two Corn Magazines.
29. El Meroua.
30. El Mesaa.
31. Quarter called Zogág el Hadjar.
32. Mouled Sitna Fatme.
33. The Street called Derb el Syny.
34. Quarter called Geshashye.
35. Quarter called Shab Aly.
36. Es' Szafa.
37. Two houses of the Sherif.
38. Wells of brackish water in different parts of the town.
39. Quarter called el Djyád.
40. Huts occupied by the Sherif's slaves.
41. The Sherif's palace, called Beit es Sade
42. The great Castle.
43. A ruined Quarter.

mon are Om el Kora (the mother of towns); El Mosherefe (the noble); Beled al Ameyn (the region of the faithful). Firuzabádi, the celebrated author of the Kamus, has composed a whole treatise on the different names of Mekka. This town is situated in a valley, narrow and sandy, the main direction of which is from north to south; but it in-

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44. Ruined Khan of the Yemen pilgrims.
45. Birket Mádjen, a tank for the Yemen pilgrims.
46. Some cultivated fields.
47. Birket es Shámy.
48. Birket el Masry.
49. Cultivated fields.
50. A house of the Sherif.
51. Mekam Abon Taleb.
52. A large stone trough, filled with water of the Canal.
53. Paved road to Sheikh Mahmoud.
54. Sheikh Mahmoud, at the encamping place of the Syrian pilgrims.
55. The Tomb of Khadidje, wife of Mohammed.
56. A large palace of the Sherif, serving as barracks.
57. Suburbs called Moábede.
58. A public fountain supplied by water of the Canal.
59. A Summer-house of the Sherif, with a garden.
60. A Well.
61. The great Mosque, called El Haram.
62. The House of the Kadhy, annexed to the Mosque.
63. The Tomb of Seyd Ageyl, a great merchant, annexed to the Mosque.
64. Apartments originally belonging to a public school, where the Pashas who come to Mekka reside.
65. The Mountain called Djebel Hindy.
66. The Mountain called Djebel Lala, or Djebel Kokeykan.
67. Djebel Abou Kobeys.
68. The highest summit of the mountains of Mekka, called Khandame.
69. Djebel Omar.
a. Round watch-towers in different parts.
b. Baths in different quarters.
c. Burial-grounds; the one called Kebour Shebeyka; the other Kebour el Málá.
d. Small encampment of Bedouins.
e. Public Fountains supplied by water of the Canal.

clines towards the north-west near the southern extremity of the town. In breadth this valley varies from one hundred to seven hundred paces, the chief part of the city being placed where the valley is most broad. In the narrower part are single rows of houses only, or detached shops. The town itself covers a space of about fifteen hundred paces in length, from the quarter called El Shebeyka to the extremity of the Mala; but the whole extent of ground comprehended under the denomination of Mekka, from the suburb called Djerouel (where is the entrance from Djidda) to the suburb called Moabede (on the Tayf road), amounts to three thousand five hundred paces. The mountains inclosing this valley (which, before the town was built, the Arabs had named Wady Mekka or Bekka) are from two to five hundred feet in height, completely barren and destitute of trees. The principal chain lies on the eastern side of the town: the valley slopes gently towards the south, where stands the quarter called El Mesfale (the low place). The rain-water from the town is lost towards the south of Mesfale in the open valley named Wady el Tarafeyn. Most of the town is situated in the valley itself; but there are also parts

built on the sides of the mountains, principally of the eastern chain, where the primitive habitations of the Koreysh, and the ancient town, appear to have been placed.

Mekka may be styled a handsome town: its streets are in general broader than those of eastern cities; the houses lofty, and built of stone; and the numerous windows that face the streets give them a more lively and European aspect than those of Egypt or Syria, where the houses present but few windows towards the exterior. Mekka (like Djidda) contains many houses three stories high; few at Mekka are white-washed; but the dark grey colour of the stone is much preferable to the glaring white that offends the eye in Djidda. In most towns of the Levant the narrowness of a street contributes to its coolness; and in countries where wheel-carriages are not used, a space that allows two loaded camels to pass each other is deemed sufficient. At Mekka, however, it was necessary to leave the passages wide, for the innumerable visitors who here crowd together; and it is in the houses adapted for the reception of pilgrims and other sojourners, that the windows are so contrived as to command a view of the streets.

The city is open on every side; but the neighbouring mountains, if properly defended, would form a barrier of considerable strength against an enemy. In former times it had three walls to protect its extremities; one was built across the valley, at the street of Mala; another at the quarter of Shebeyka; and the third at the valley opening into the Mesfale. These walls were repaired in A. H. 816 and 828, and in a century after some traces of them still remained.*

The only public place in the body of the town is the ample square of the great mosque; no trees or gardens cheer the eye; and the scene is enlivened only during the Hadj by the great number of well-stored shops which are found in every quarter. Except four or five large houses belonging to the Sherif, two *medreses* or colleges (now converted into corn magazines), and the mosque, with some buildings and schools attached to it, Mekka cannot boast of any public edifices, and in this respect is, perhaps, more deficient than any other eastern city of the same size. Neither khans, for the accommodation of travellers, or for the deposit of merchandize, nor

* See Azraky, Fasy, and Kotobeddyn.

palaces of grandees, nor mosques, which adorn every quarter of other towns in the East, are here to be seen; and we may perhaps attribute this want of splendid buildings to the veneration which its inhabitants entertain for their temple; this prevents them from constructing any edifice which might possibly pretend to rival it.

The mode of building is the same as that adopted at Djidda, with the addition of windows looking towards the street; of these many project from the wall, and have their frame-work elaborately carved, or gaudily painted. Before them hang blinds made of slight reeds, which exclude flies and gnats while they admit fresh air. Every house has its terrace, the floor of which (composed of a preparation from lime-stone) is built with a slight inclination, so that the rainwater runs off through gutters into the street; for the rains here are so irregular that it is not worth while to collect the water of them in cisterns, as is done in Syria. The terraces are concealed from view by slight parapet walls; for throughout the east it is reckoned discreditable that a man should appear upon the terrace, whence he might be accused of looking at women in the

neighbouring houses, as the females pass much of their time on the terraces, employed in various domestic occupations, such as drying corn, hanging up linen, &c. The Europeans of Aleppo alone enjoy the privilege of frequenting their terraces, which are often beautifully built of stone; here they resort during the summer evenings, and often to sup and pass the night. All the houses of the Mekkawys, except those of the principal and richest inhabitants, are constructed for the accommodation of lodgers, being divided into many apartments, separated from each other, and each consisting of a sitting room and a small kitchen. Since the pilgrimage, which has begun to decline, (this happened before the Wahaby conquest,) many of the Mekkawys, no longer deriving profit from the letting of their lodgings, found themselves unable to afford the expense of repairs; and thus numerous buildings in the out-skirts have fallen completely into ruin, and the town itself exhibits in every street houses rapidly decaying. I saw only one of recent construction; it was in the quarter of El Shebeyka, belonged to a sherif, and cost, as report said, one hundred and fifty purses; such a house might have been built at Cairo for sixty purses.

The streets are all unpaved; and in summer time the sand and dust in them are as great a nuisance as the mud is in the rainy season, during which they are scarcely passable after a shower; for in the interior of the town the water does not run off, but remains till it is dried up. It may be ascribed to the destructive rains, which, though of shorter duration than in other tropical countries, fall with considerable violence, that no ancient buildings are found in Mekka. The mosque itself has undergone so many repairs under different sultans, that it may be called a modern structure; and of the houses, I do not think there exists one older than four centuries; it is not, therefore, in this place, that the traveller must look for interesting specimens of architecture or such beautiful remains of Saracenic structures as are still admired in Syria, Egypt, Barbary, and Spain. In this respect the ancient and far-famed Mekka is surpassed by the smallest provincial towns of Syria or Egypt. The same may be said with respect to Medina, and I suspect that the towns of Yemen are generally poor in architectural remains.

Mekka is deficient in those regulations of police which are customary in Eastern cities. The streets are totally dark at night, no

lamps of any kind being lighted; its different quarters are without gates, differing in this respect also from most Eastern towns, where each quarter is regularly shut up after the last evening prayers. The town may therefore be crossed at any time of the night, and the same attention is not paid here to the security of merchants, as well as of husbands, (on whose account principally the quarters are closed,) as in Syrian or Egyptian towns of equal magnitude. The dirt and sweepings of the houses are cast into the streets, where they soon become dust or mud according to the season. The same custom seems to have prevailed equally in ancient times; for I did not perceive in the skirts of the town any of those heaps of rubbish which are usually found near the large towns of Turkey.

With respect to water, the most important of all supplies, and that which always forms the first object of inquiry among Asiatics, Mekka is not much better provided than Djidda; there are but few cisterns for collecting rain, and the well-water is so brackish that it is used only for culinary purposes, except during the time of the pilgrimage, when

the lowest class of hadjys drink it. The famous well of Zemzem, in the great mosque, is indeed sufficiently copious to supply the whole town; but, however holy, its water is heavy to the taste and impedes digestion; the poorer classes besides have not permission to fill their water-skins with it at pleasure. The best water in Mekka is brought by a conduit from the vicinity of Arafat, six or seven hours distant. The present government, instead of constructing similar works, neglects even the repairs and requisite cleansing of this aqueduct. It is wholly built of stone; and all those parts of it which appear above ground, are covered with a thick layer of stone and cement. I heard that it had not been cleaned during the last fifty years; the consequence of this negligence is, that the most of the water is lost in its passage to the city through apertures, or slowly forces its way through the obstructing sediment, though it flows in a full stream into the head of the aqueduct at Arafat. The supply which it affords in ordinary times is barely sufficient for the use of the inhabitants, and during the pilgrimage sweet water becomes an absolute scarcity; a small skin of water (two of which skins a person

may carry) being then often sold for one shilling—a very high price among Arabs.

There are two places in the interior of Mekka where the aqueduct runs above ground; there the water is let off into small channels or fountains, at which some slaves of the Sherif are stationed, to exact a toll from persons filling their water-skins. In the time of the Hadj, these fountains are surrounded day and night by crowds of people quarrelling and fighting for access to the water. During the late siege the Wahabys cut off the supply of water from the aqueduct; and it was not till some time after, that the injury which this structure then received, was partially repaired.

The history of this aqueduct, a work of vast labour and magnitude, is given by the Arabian historians at great length. Zebeyda, the wife of Haroun-er'-Rashid, first carried the spring, called Ayn Noman, from its source in Djebel Kora to the town. The spring of Ayn Arf from the foot of Djebel Shamekh to the north of Djebel Kora, which watered the fertile valley called Wady Honeyn, was next brought to join the Ayn Noman; and, finally, four other sources were added to the aqueduct—El Beroud, Zafaran, Meymoun, and

Ayn Meshash. Subsequently it seems to have been obstructed; but in A. H. 643 it was repaired by Kokeboury, King of Arbela; again in 762, by order of Sultan Sayd Khadanbede; and a third time, but not completely, in 811, by the Sherif Hassan Ibn Adjelan, then reigning. Kaiabey, Sultan of Egypt, expended a large sum upon it in 879; and in 916, Kansoue el Ghoury, one of the last of the Zirkassian kings of Egypt, contributed to its repair: but the aqueduct was still often obstructed; and whenever that happened, the Mekkawys and hadjys were exposed to great privations. In 931, Sultan Soleyman attempted to construct it anew; but the design was not completed. At last, his son, Selym Ibn Soleyman, or Selim II., after many years labour, and at enormous expense, excavated a passage through the rocks behind Arafat, and formed a new conduit, which alone now subsists. He succeeded in bringing water very abundantly to the town, in A.H. 979. The whole length of the aqueduct is seven or eight hours.

There is a small spring which oozes from under the rocks behind the great palace of the Sherif, called Beit el Sad; it is said to afford the best water in this country, but the

supply is very scanty. The spring is inclosed, and appropriated wholly to the Sherif's family.

Beggars, and infirm or indigent hadjys, often intreat the passengers in the streets of Mekka for a draught of sweet water; they particularly surround the water-stands, which are seen in every corner, and where, for two paras in the time of the Hadj, and for one para, at other times, as much water may be obtained as will fill a jar.

I shall now proceed to describe the different quarters of Mekka, reserving an account of the great mosque to the last; and then add some notices respecting the inhabitants and government.

QUARTERS OF MEKKA.

At the entrance from the side of Djidda, in turning round the angle of a sandy and gravelly valley, the traveller sees two round watch-towers. They were constructed by the Sherif Ghaleb for the defence of his capital. Similar towers are seen at the other entrances of the town, and they are sufficiently spacious to contain about twenty men. As the hills approach very closely at the entrance of the city, these towers command the passage. Here, it appears, was formerly a gate, the threshold of which only is now remaining, close to a small building, where the officers of the Sherif collected the duties on merchandize, &c. carried into the town. Here, also, is a row of shops, and low, ruined dwelling-houses, known by the appellation of Hareh, or the quarter El Djerouel. It comprises an encampment to the right, in which the Bedouins live who carry on the

transport trade between Mekka and Djidda; they belong to the tribes of Harb, Metrefy, and Lahawy.

Beyond the Djerouel, the name of the street changes to that of Haret el Bab. This is a broad street, with several good houses, and leads into the quarter of El Shebeyka, which extends principally to the right, and is so called because the followers of Mohammed, in their wars with the Koreysh, were here attacked and closely pressed by their enemies. There are many good houses in Shebeyka, which is one of the cleanest and airiest quarters in the town. Many of the people of Djidda reside in it; and here also the Sherif Ghaleb has a good house, where his family, consisting of several young children and a grown-up daughter, continued to dwell after his deposition. The main street is lined with coffee-shops, from which the post sets out every evening, on asses, with the letters for Djidda. This is the only post for letters that I have seen in the East, besides that established among the Europeans at Cairo, between that city and Alexandria; but the delivery of letters is there much less regular than it is at Mekka, where it is duly performed, and at the trifling expense of two

paras upon each letter, and as much more for the person who distributes the letters received from Djidda.

In the coffee-shops just mentioned, live also the caravan-brokers, through whose agency the Bedouins let out their camels for the journey to Djidda and Medina.

On the western side of the Shebeyka towards the mountain, is a large burying-ground, in which are dispersed huts and tents of Bedouins, and some miserable dwellings of the lowest class of public women: this is called El Khandaryse. Although tradition says that great numbers of the friends and adherents of Mohammed lie buried here, yet it has become unfashionable to deposit the dead in it; and all of the first and second classes of Mekkawys use the extensive cemeteries lying on the north of the town. There are few shops in the Shebeyka; and it does not contain many foreign inmates during the Hadj, being inhabited by persons in easy circumstances, who consider it disgraceful to let out apartments.

In proceeding from the Shebeyka along the broad street, northerly, we come to a bath, which, though by far the best of the three in Mekka, is inferior to those of other Asiatic

cities, from the scarcity of water; it was built in A. H. 980, by Mohammed Pasha, the vizier of Sultan Soleyman II., and is one of the best structures in the town.* It is frequented principally by foreigners, the native Arabs being little accustomed to the use of the bath, and choosing to perform the ablutions prescribed by their religion at their own dwellings.

The bath, together with several by-streets leading to the mosque, forms the quarter called Haret Bab el Omra, which is inhabited by a number of the guides called Metowef, and is full of pilgrims, especially of those from Turkey. The streets are narrow, and excessively dirty; but the hadjys prefer the quarter, because it is the cheapest in the vicinity of the mosque, near which they are anxious to reside, that they may be sure of not missing the prayers; or, (as they add) that, if disturbed in their sleep, they may have the temple close at hand to dispel their bad dreams. Men are seen, in the middle of the night, running to the mosque in their sleeping-clothes; here they perform the walk round the Kaaba, kiss the black stone, utter a

* Vide Kotobeddyn.

short prayer, drink of the water of Zemzem, and then return to their beds. Near to the gate of the mosque called Bab Omra, from which this quarter takes its name, is a spacious building, originally a public school, but now occupied by Hassan Pasha, governor of Mekka. It is probably the Medrese mentioned by El Fasy, as having been built near Bab el Omra, in A. H. 814, by the orders of Mansour Ghyath Eddyn Atham Shah, the Lord of Bengal. In A. H. 519, the governor of Aden also ordered a Medrese to be built in this neighbourhood, which was called Dar-es'-Selsalè. In this quarter is one of the fountains of sweet water derived from the canal, and there are several wells of brackish water.

Returning from hence to the Shebeyka, and then turning southerly along different streets, composed of good buildings, but which are rapidly falling to decay, we descend by a slight slope into the street called Souk-es'-Sogheyr, or the little market, which terminates at the gate of the great mosque, called Bab Ibrahim. The houses on both sides of this street are low, and inhabited by the lower classes. There is a continued range of shops, in which are sold all sorts of provi-

sions, but principally grain, butter, and dates. In some of the shops locusts are sold by measure. The Souk is frequented chiefly by Bedouins of the southern part of Arabia, who bring hither charcoal. Some poor Negro pilgrims of Africa take up their abode also in the miserable huts and ruined houses of this part of the town, and have here established a market for firewood, which they collect in the surrounding mountains.

The extremity of Souk-es'-Sogheyr, towards the mountain, is called Haret el Hadjela, or Hadjela b'il Tekyet Sadek; where stand a few tolerably good houses, inhabited by the eunuchs who guard the mosque, and who live there with their *wives*, for they are all married to black slaves. This is the lowest part of the town; and whenever great floods, during the rainy season, inundate the valley, the water rushes through this street, in its way to the open country. Some remains of the aqueduct are visible here; for when it was kept in good repair, its water, after supplying the town, was conducted this way into the southern valley, where it served to irrigate some fields.

The Souk-es'-Sogheyr is sometimes comprehended in the Mesfale, or "low place," the

name of the quarter on the east and south sides of the Souk; but that name is more commonly applied exclusively to the latter district. The Mesfale is tolerably well built, and, like the Shebeyka, contains a few new houses; but that part of it which lies towards the great castle-hill is now almost entirely in ruins. It is inhabited by Arab and Bedouin merchants, who travel in time of peace to Yemen, principally to Mokhowa, from whence they import grain, coffee-beans, and dried grapes. It is also the residence of many poor Indians, established at Mekka; these let out their houses to their countrymen, who visit this city in the time of the Hadj. In the ruined dwellings, Negro pilgrims take up their temporary abode; some of these are settled in Mekka, and their wives prepare the intoxicating liquor made from durra, and called *bouza*, of which the meaner inhabitants are very fond. It was in the Mesfale, as I have already mentioned, that I took up my lodging on returning from Djidda, at first in the house of a Maggrebyn settler, from which I soon afterwards removed into that of a Yemen merchant close by. The person, whose apartment I hired, was from Szana in Yemen, a Metowef or guide by profession,

and who occupied the first floor of the house, from which he removed, during my stay, into a corner on the ground-floor; the other parts of the dwelling were inhabited by the Maggrebyn landlord and his family, by a village sheikh from Egypt, who had come to the Hadj, accompanied by several fellahs, by a poor man from the Afghan country, or territory El Soleymanye, as it is now usually called; and by a hadjy or pilgrim from one of the Greek islands. In the house of the Yemen merchant, I found myself among a party of Maggrebyn pilgrims belonging to the Berber nation, or the Shilhy, who had come by sea to Egypt. There are few houses in this part of the town, where the same strange mixture of nations is not to be met with.

On the southern extremity of the Mesfâle is a large ruined khan, which, even when new, must have been a mean building. It was destined for the accommodation of the pilgrim-caravan, which formerly arrived by land from Yemen, along the coast. Another Yemen pilgrim-caravan came along the mountains.

In issuing from the town on this side, we discover a watch-tower standing in the plain,

similar in construction to those at the Djerouel entrance. A broad valley leads from hence, in a southern direction, to the small village of Hosseynye, two or three hours distant, where are some date-trees. Here the Sherif Ghaleb had a small pleasure garden and a country-house; and he kept here a herd of buffaloes, brought from Egypt; but they did not prosper. From Hosseynye a road leads to Arafat, passing to the S. and S. E. of Mekka, two or three hours distant from which, on that road, is the small fertile valley and Arab settlement of Aabedye. The valley just mentioned is called El Tarafeyn; one mile beyond the present skirts of the city may be traced the ruins of former habitations; among them are several large, deep, and well-built cisterns, which, with little labour, might again be rendered fit for their original purpose of collecting rain-water. At a mile and a half from the city is a large stone tank, called Birket Madjen, built for the supplying of water to the Yemen caravan; I found some water in it, but it is falling rapidly to decay. Beyond this tank, the people of the Mesfale cultivate a few fields of cucumbers and different vegetables, immediately after the fall of the rains, when

the ground has been copiously irrigated. Many Bedouin huts and tents of the tribes of Faham and Djehadele are scattered over this valley: their inhabitants earn a livelihood by collecting in the mountains grass and wild herbs, which they sell, when dry, in the Mekka market, twisted into bundles: they serve to feed horses, camels, and asses; but are so scarce and dear, that the daily feed for a horse costs from two to three piastres. These Bedouins also rear a few sheep; but although poor, they keep themselves quite distinct from the lower classes of the Mekkawys, whom they scorn to imitate in their habits of mendicity. Some few of them are water-carriers in the city.

On one summit of the western chain of the valley of Tarafeyn, just in front of the Mesfale, stood, prior to the invasion of the Wahabys, a small building with a dome, erected in honour of Omar, one of Mohammed's immediate successors, and therefore called Mekam Seydna Omar. It was completely ruined by the Wahabys.

Nearly on the summit of the opposite mountain stands the Great Castle, a very large and massy structure, surrounded by thick walls and solid towers. It commands

the greatest part of the town, but is commanded by several higher summits. I heard that this castle owes its origin to the Sherif Serour, the predecessor of Ghaleb; but I believe it to be of a more ancient date. It is often mentioned by Asamy, in his history, as early as the fourteenth century; but he does not say who built it. No person might enter without permission from the governor of Mekka, and I did not think it either prudent, or worth the trouble, to apply for that favour. Ghaleb considerably strengthened and thoroughly repaired the building, and mounted it with heavy guns. It was said that he had made its principal magazines bomb-proof. It contains a large cistern and a small mosque; and might accommodate a garrison of about one thousand men. To Arabs it is an impregnable fortress; and so it is considered by the Mekkawys; even against Europeans, it might offer some resistance. The approach is by a steep narrow path.

Below the castle-hill, upon a small plain between the mountain and the Djebel Kobeys, stands the great palace of the reigning sherif, called Beit es' Sade. This, too, is said to have been built by Serour; but I find it mentioned by Asamy in the account of

transactions that occurred two hundred years ago. Its walls are very high and solid, and seem to have been intended for an outwork to the castle above it, with which, according to the reports of the Mekkawys, there is a subterranean communication. It is an irregular pile of building, and comprises many spacious courts and gloomy chambers, which have not been inhabited since Sherif Ghaleb fled before the enemy to Djidda: he then attempted to destroy it by fire; but it was too strongly built. The Turks, under Mohammed Aly, have converted it into a magazine of corn. In the adjacent plain, which was formerly the place of exercise for the Sherif's troops, I found a herd of camels, with the encampment of their drivers, who make a journey weekly to Djidda or Tayf. Here also many poor hadjys, who could not pay for lodgings, had erected their miserable tents, formed of a few rags spread upon sticks. The soldiers were busily occupied in destroying all the remaining ceilings of the palace, in quest of fire-wood.

In a narrow inlet in the mountain, to the north of the palace, and adjoining the abovementioned plain, are numerous low huts built of brush-wood, the former abodes of Sherif

Ghaleb's slaves, who served as soldiers in his guard. The greater part of them fled after the Sherif's capture; and the huts now form barracks for about two hundred Arab soldiers, in the service of his successor, Sherif Yahya.

In turning from hence towards the mosque, on the right hand, we come to a small quarter, built on the declivity of the mountain, in which are many half-ruined houses: it is called Haret el Djyad, and is inhabited by poor people, and several of the lower servants of the Sherif's household. Asamy says that it derives its name from having been the post occupied by the horsemen who accompanied Toba, King of Yemen, in his expedition against Mekka; an event celebrated among the Moslim writers, for the miraculous destruction of the army. This is certainly one of the most ancient quarters of the town.

Close by the mosque, on either side of the entrance to the above-mentioned plain, stands a palace of the Sherif; the northern consists of two stately houses, connected together, which are occupied by Sherif Yahya: his women reside in the opposite southern building, which was erected by Sherif Ghaleb, who in this favourite residence spent the greater part of his time, induced by its vicinity to

the mosque, its central situation, and the large open space which it commands.

Continuing from this place, in a northern direction, parallel with the mosque, we enter the long street called Mesaa. The small by-streets to the right, in approaching the Mesaa, form the quarter of El Szafa, which takes its name from the holy place Szafa, already described. The houses surrounding this place are handsome buildings, and here the richest foreigners, in the time of the pilgrimage, take up their abode. In a large house here resides the Aga of the eunuchs belonging to the temple, together with all the eunuch boys, who are educated here, till they attain a sufficient age to allow of their living in private lodgings.

We now turn into the Mesaa, the straightest and longest street in Mekka, and one of the best built. It receives its name from the ceremony of the Say, which is performed in it, and which I have already described: from this circumstance, and its being full of shops, it is the most noisy and most frequented part of the town. The shops are of the same description as those enumerated in the account of Djidda, with the addition of a dozen of tin-men, who make tin bottles of all sizes, in

which the pilgrims, upon their return, carry the water of Zemzem to their homes. The shops are generally magazines on the ground-floor of the houses, before which a stone bench is reared. Here the merchant sits, under the shade of a slight awning of mats fastened to long poles; this custom prevails throughout the Hedjaz. All the houses of the Mesaa are rented by Turkish pilgrims. On the arrival of a party of hadjys from Djidda, which happens almost every morning for four or five months of the year, their baggage is usually deposited in this street, after which they pay their visit to the mosque, and then go in quest of lodgings; and in this manner I found the street crowded almost every day with new comers, newsmongers, and guides.

About the time of my stay at Mekka, the Mesaa resembled a Constantinopolitan bazar. Many shops were kept by Turks from Europe or Asia Minor, who sold various articles of Turkish dress, which had belonged to deceased hadjys, or to those who, being deficient in cash, had sold their wardrobe. Fine swords, good English watches, and beautiful copies of the Koran, the three most valuable articles in a Turkish pilgrim's baggage, were continually offered for sale. Constantinopo-

litan pastry-cooks sold here pies and sweetmeats in the morning; roasted mutton, or kebabs, in the afternoon; and in the evening, a kind of jelly called *mehalabye*. Here, too, are numerous coffee-houses, crowded from three o'clock in the morning until eleven o'clock at night. The reader will be surprised to learn, that in two shops intoxicating liquors are publicly sold during the night, though not in the day-time: one liquor is prepared from fermented raisins, and although usually mixed with a good deal of water, is still so strong, that a few glasses of it produce intoxication. The other is a sort of *bouza*, mixed with spices, and called *soubye*. This beverage is known (although not made so strong) at Cairo.

The Mesaa is the place of punishment: there capital offenders are put to death. During my stay, a man was beheaded, by sentence of the Kadhy, for having robbed a Turkish pilgrim of about two hundred pounds sterling; this was the only instance of the kind which came to my knowledge, though thieves are said to abound in Mekka, while the Hadj continues. The history of Mekka, however, affords many instances of the most cruel punishments: in A.D. 1624, two thieves

were flayed alive in this street; in 1629, a military chief of Yemen, who had been made prisoner by the reigning Sherif, had both his arms and shoulders perforated in many places, and lighted tapers put into the wounds; one of his feet was turned up, and fastened to his shoulder by an iron hook, and in this posture he was suspended two days on a tree in the Mala, till he died. The destruction of a man's sight, no uncommon punishment in other parts of the east, seems never to have been inflicted by the Hedjaz governors.

In the Mesaa, and annexed to the mosque, stands a handsome building, erected in A. H. 882, by Kaid Bey, Sultan of Egypt, in which he established a large public school, with seventy-two different apartments; he also furnished it with a valuable library. The historian Kotobeddyn, who, one hundred years afterwards, was librarian here, complains that only three hundred volumes remained in his time, the rest having been stolen by his unprincipled predecessors.

On the northern extremity of the Mesaa is the place called Merowa, the termination of the Say, as already described; this, as it now stands, was built in A. H. 801. Behind it is shown a house which was the original habi-

tation of El Abbas, one of the many uncles of Mohammed. Near the Merowa are the barbers' shops, in which pilgrims have their heads shaved after performing the Say. Here, too, public auctions are held every morning, where wearing-apparel, and goods of every description, are offered to the highest bidder: for the sake of the Turkish pilgrims, their language is used on these occasions; and there is scarcely a boy at Mekka who is not thus acquainted with, at least, the Turkish numerals. Near this place, too, is a public fountain, the work of the Othman Emperor Soleyman Ibn Selym: it is supplied from the Mekka aqueduct, and is crowded the whole day by hadjys, who come to fill their water-skins.

Eastward of the Mesaa, near its extremity at the Merowa, branches off a street called Soueyga, or the Little Market, which runs almost parallel with the east side of the mosque. Though narrow, it is the neatest street in the town, being regularly cleaned and sprinkled with water, which is not the case with any of the others. Here the rich India merchants expose their piece-goods for sale, and fine Cashmere shawls and muslins. There are upwards of twenty shops, in which

are sold perfumes, sweet oils, Mekka balsam, (in an adulterated state,) aloe-wood, civet, &c. Few pilgrims return to their homes without carrying some presents for their families and friends; these are usually beads, perfumes, balm of Mekka, aloe-wood, which last is used throughout the east, in small pieces, placed upon the lighted tobacco in the pipe, producing an agreeable odour.

In other shops are sold strings of coral, and false pearls, rosaries made of aloe, sandal or kalembac wood, brilliant necklaces of cut cornelians, cornelians for seal-rings, and various kinds of China ware. These shops are all kept by Indians, and their merchandize is entirely of Indian production and manufacture. Against these Indians much prejudice is entertained in Arabia, from a general opinion that they are idolaters, who comply in outward appearance only with the rites of Mohammedism: they are supposed to be of the Ismayley sect; those mysterious devotees, of whom I have given some account in my journey to Lebanon,* and whose name is, at Mekka, applied to those Indians. About a dozen of them reside here; the others arrive

* See Travels in Syria, &c.

annually at the pilgrimage; they buy up old gold and silver, which they remit to Surat, from whence most of them come. Some have lived at Mekka for ten years, scrupulously performing every religious ceremony; they rent a large house, in which they live together, never allowing other strangers to occupy any part of it, even should several of the apartments be untenanted. Contrary to the practice of all other Mohammedans, these Indians never bring their women to the pilgrimage, although they could well afford the expense; and those residing, for however long a period, at Mekka have never been known to marry there; which is the more remarkable, as other natives of India, who live here for any length of time, usually take wives, although they may have been already married at home.

The same stories are prevalent respecting them, which are told of the Syrian Ismayleys, to my account of whom I must refer the reader.* My endeavours to collect authentic information on the subject of their secret doctrines were as fruitless here as they had been in Syria, where it was vaguely reported that the chief seat of the Ismayleys was in

* See Travels in Syria and the Holy Land.

India, and that they kept up regular correspondence between that country and Syria. A sect of "Light-extinguishers" is said to exist in India, as well as in Mesopotamia, and to them the Ismayleys of Syria and those of Mekka may, perhaps, belong. Those whom I saw at Mekka have rather the features of Persians than of Indians, and are taller and stouter men than Indians in general.*

About the middle of the Soueyga, where the street is only four paces in breadth, are stone benches on each side. Here Abyssinian male and female slaves are exposed for sale; and as beauty is an universal attraction, these benches are always surrounded by hadjys, both old and young, who often pretend to bargain with the dealers, for the purpose of viewing the slave-girls, during a few moments, in some adjoining apartment. Many of these slaves are carried from hence to the northern parts of Turkey. The price of the handsomest was from one hundred and ten to one hundred and twenty dollars.

At the extremity of the Soueyga, the street is covered with a high vaulted roof of stone,

* The people here mentioned by our author were probably some Parsees from Surat or Bombay.

supported on each side by several massy buildings, serving as warehouses to the wealthy merchants; they were the work of one Mohammed, Pasha of Damascus, who lived several centuries ago, and now belong to the mosque. This, being the coolest spot in the town during mid-day, is on that account the most frequented. In the Soueyga all the gentlemen hadjys take their morning and evening lounge, and smoke their pipes. I formed an acquaintance with one of the perfume-sellers, and daily passed an hour in the morning, and another in the afternoon, seated on the bench before his shop, smoking my nargyle, and treating my friend with coffee. Here I heard the news:—whether any great hadjy had arrived the preceding night; what law-suits had been carried before the Kadhy; what was going forward in Mohammed Aly's army; or what great commercial bargains had been concluded. Sometimes European news would be discussed, such as the last fortunes of Bonaparte; for the pilgrims who arrived from Constantinople and Greece were continually bringing news from Europe. I usually spent the early part of each morning, and the later part of the evening, in walking about the town, and

frequenting the coffee-houses in its extremities, where I might meet with Bedouins, and, by treating them with a cup of coffee, soon engage them to talk about their country and their nation. During the mid-day hours I staid at home: the first part of the night I passed in the great square of the mosque, where a cooling breeze always reigns; here, seated upon a carpet, which my slave spread for me, I indulged in recollections of far distant regions, while the pilgrims were busily engaged in praying and walking round the Kaaba.

At the eastern extremity of the Soueyga, the street changes its name into that of Shamye, which is applied also to several by-streets on either side, those on the right leading towards the mountain, and those on the left towards the mosque. At the further end the Shamye joins the quarter of Shebeyka and Bab el Omar. This is a well-built part of the town, chiefly inhabited by rich merchants, or by olemas attached to the mosque. There are few shops in the main street except during the pilgrimage, when many are opened, in which the Syrian merchants display the produce and manufactures of their country; a circumstance from which it de-

rives its name. In these shops are found silk stuffs from Damascus and Aleppo; cambric manufactured in the district of Nablous; gold and silver thread from Aleppo; Bedouin handkerchiefs, called *keffie*, of Baghdad and Damascus fabric; silk from Lebanon; fine carpets from Anadolia and the Turkman Bedouins; abbas from Hamah; dried fruits and the kammereddyn from Damascus; pistacios from Aleppo, &c. Among all the Syrians at Mekka, I could never discover any individual whom I had known in his own country, except the son of the chief of Palmyra, who, however, did not recognise me. He had come with two or three hundred camels, to transport the baggage of the Pasha of Damascus.

In returning through the Shamye towards the Soueyga, we find, on the north side of these streets, a quarter called Garara, the most reputable of the town, and perhaps the best built, where the wealthiest merchants have their houses. The two first merchants of the Hedjaz, Djeylany and Sakkat, live here for the greater part of the year, and only go to Djidda (where they also have establishments,) when the arrival of the Indian fleet demands their presence at that place. In the quarter of Garara, the women of

Mohammed Aly Pasha, with a train of eunuchs attached to them, have now taken up their abode. The houses are all two or three stories high, many of them gaudily painted, and containing spacious apartments. Here Sherif Ghaleb built a palace, the finest of all those he possessed at Mekka, and resided in it principally during the winter months, when he divided his time between this mansion and that near the mosque. Some military chiefs have now taken up their quarters in this palace, which will soon be ruined. It is distinguished from the other houses of Mekka only by its size, and the number of windows; having neither a fine portico, nor any other display of architecture.

Near the palace, upon a hill which may be described as within the town, Ghaleb built a fort, flanked by strong towers, but of much smaller size than the great castle. When the Turkish army advanced towards the Hedjaz, he mounted it with guns, and stored it well with provisions; but the garrison, like that of the castle, dispersed immediately after he was made prisoner. The hill upon which it stands is known by the name of Djebel Lala, and is often mentioned by Arabian

poets. Opposite to this hill, in a S.E. direction, upon the summit of a mountain beyond the precincts of the town, stands another small fort, which was also repaired by Ghaleb. It is called Djebel Hindy, from the circumstance of a great sheikh or devotee from Cashmere having been buried there. The tower is now inhabited by a few Indian families, who enjoy the advantage of an excellent cistern for rain-water. This mountain is also called by the present Mekkawys "Djebel Keykaan"—an appellation more ancient probably than that of Mekka itself. Azraky, however, places the Djebel Keykaan more to the north, and says that the name is derived from the cries and the clashing of arms of the Mekkawy army, which was stationed there, when the Yemen army, under Toba, had taken possession of the hill of Djyad. Between the two castle-hills, the space is filled with poor, half-ruined houses, which are principally inhabited by the lowest class of Indians established at Mekka.

In turning eastward from the Garara, and passing the quarter called Rekoube, which, in point of building, nearly equals the Garara, although it is not reckoned so genteel a residence, we arrive at the great street called

Modaa, which is a continuation of the Mesaa, and then retrace our steps through the latter to the vicinity of El Szafa, that we may survey the eastern quarters of the town.

Near the Szafa branches off a broad street, running almost parallel with the Modaa, to the east of it, called Geshashye. Here, among many smaller dwellings, are several well-built, and a few lofty edifices; a number of coffee-houses; several gunsmiths' shops; and a bath. Here resides the Hakem, or superintendant of the police, who is the first officer under the Sherif at Mekka. Part of the street is built on the lower declivity of the eastern mountain, called Djebel Kobeys, to which narrow, dirty, and steep lanes lead up on that side. The Geshashye is a favourite quarter of the pilgrims, being broad, airy, and open to the northerly winds. I lived here during the last days of Ramadhan, in September, 1814, when I first arrived at Mekka from Tayf.

This street, as it proceeds, adopts the name of Haret Souk el Leyl, which comprises an extensive quarter on the East, where the Moled e' Nebby, or Prophet's birth-place, is shown, and which adjoins the Moamele, or establishment of the potteries. The by-

streets close to the Moled are denominated Shab el Moled, or "Rocks of the Moled," the ground which rises here being covered with stones.

The Moamele lies on the side of Djebel Kobeys, and comprises about a dozen furnaces, of which the chief productions are jars, especially those used in carrying the water of the celebrated well Zemzem. These Moamele jars, although prettily wrought, are too heavy, differing in this respect from the beautiful pottery of Upper Egypt and Baghdad, which are so slight that an empty jar may be thrown down by a mere puff of wind. The Moamele alone supplies all the Hedjaz, at present, with these water-vessels; and few hadjys return to their homes without some jars, as specimens of Mekkawy ingenuity.

Farther on, the Souk el Leyl takes the name of El Ghazze, and so are called both sides of the main street, which still forms a continuation of the Geshashye. Several deep wells of brackish water are situated in this street. Here also are found the shops of carpenters, upholsterers from Turkey, undertakers, who make the seryrs, or stands, upon which the Mekkawys sleep, as well as

those on which they are carried to the grave. Wholesale dealers in fruits and vegetables, which are brought from Tayf and Wady Fatme, here dispose of their stock to the retail dealers early in the morning. At the northern end of the Ghazze, where the street widens considerably, is held a daily market of camels and cows. On the east side, towards the mountain, and partly on its declivity, stands the quarter called Shab Aly, adjoining the Shab el Moled: here is shown the venerated place of Aly's nativity. Both these quarters, called Shab, (i.e. rock,) are among the most ancient parts of the town, where the Koreysh formerly lived; they are even now inhabited principally by sherifs, and do not contain any shops. The houses are spacious, and in an airy situation.

Beyond the cattle-market in the Ghazze, the dwelling-houses terminate, and low shops and sheds occupy both sides of the street. This part is called Souk el Haddadeyn; and here blacksmiths and Turkish locksmiths have their shops. A little further, the street opens into that called Mala, which is itself a continuation of the Modaa, and forms the division between the eastern and western parts of the town, running due north along

the slightly ascending slope of the valley. The Modaa and the Mala, (which latter means the High Place, in opposition to the Mesfale, or the low quarter,) are filled with shops on both sides. Here are found grocers, druggists, corn-merchants, tobacconists, haberdashers, sandal-makers, and a great number of dealers in old clothes. In the Modaa is a large corn magazine, formerly a public school; and there is another in the Mala. From these, the provision-caravans for the Turkish army at Tayf take their departure: public auctions are held in this place every morning. At the northern end of the Mala is a market, whither Bedouins from all quarters bring their sheep for sale. Here, also, are the butchers' shops, in which beef, mutton, and camels' flesh are sold; and in the same street is a small chapel, or Mesdjed,* for daily prayers, the great mosque being distant; but the Friday's prayers are always said in the latter. Towards this northern end of the Mala, where it joins the Souk el Haddadeyn, the stone houses terminate, and

* I believe this to be the Mesdjed mentioned by historians under the name of Mesdjed Rayet. El Azraky speaks of four or five other mosques at Mekka in his time.

are succeeded by a single row of low shops and stands on each side, where provisions are sold to the eastern Bedouins, who come to Mekka for grain. Here is a coffee-house, called Kahwet el Hashashein, where are sold the intoxicating preparations of *hashysh* and *bendj*, which are mixed and smoked with tobacco. This house is frequented by all the lowest and most disorderly persons of the town. Sherif Ghaleb had imposed a heavy tax on the sale of hashysh, in order to discourage a practice directly violating the law.

The Mala is known also under the appellation of Haret el Naga, which is derived from the ancient name of Wady el Naga, given to this part of the valley of Mekka.

In the by-streets of the Modaa the richest Indian traders have their houses; here they receive customers, being too proud to open public shops or warehouses. An Indian of this quarter, originally from Surat, called El Shamsy, was esteemed the wealthiest man in the Hedjaz; yet his mercantile concerns were much less extensive than those of Djeylany, and several others. Though possessing several hundred thousand pounds sterling, this man bargained with me personally for nearly

an hour and a half about a muslin shawl, not worth more than four dollars!

In the Modaa, a high, broad mole or embankment was thrown across the valley, with an iron gate, by Omar Ibn el Khatab, to resist the torrents flowing in this direction towards the mosque, during heavy rains. Some vestiges of it remained till the fourteenth century. While it existed, the pilgrims on arriving at Mekka used to enjoy from its summit the first sight of the Kaaba; there also they recited prayers, from which circumstance the street takes its name, Modaa meaning "place of prayers."

Between the Modaa and Mala, on the one side, and the Ghazze and Geshashye on the other, are several quarters consisting of tolerable buildings, but of extremely dirty and narrow streets, from which the filth is never removed, and fresh air is always excluded. Here we find the Zokak e Seiny, or "Chinese street," where gold and silversmiths have their shops. They work in the coarsest manner, but are very much employed, principally in making silver rings for men and women—ornaments very generally used among the Arabs. To the south of this quarter is the Zokak el Hadjar (called also Zokak el Mer-

fek), or the "street of the stone," which comprises the birth-place of Fatme, the daughter of Mohammed; and of Abou Beker, the prophet's successor in the Khalifat. This street takes its name from the hadjar, or stone, which used miraculously to greet Mohammed with the salutation of "Salam aleyk," whenever he passed this way on his return from the Kaaba. It has been mute since the days of the prophet, but is still shown, projecting a little from the wall of a house, which, in honour of it, has been white-washed.

We now return towards the Mala, a little beyond the spot where it joins the Ghazze. The shops terminate, and a broad, sandy plain commences, on which there are only a few detached coffee-houses. This may be called the extremity of the town. What lies farther towards the north, must be considered as forming part of the suburbs. Continuing along the plain, we find on each side of the road large birkets, or reservoirs of water, for the accommodation of the pilgrim-caravans: they can be filled from the aqueduct which passes this way towards the town. Of these birkets, one is for the Egyptian caravan; another for the Syrian: they were constructed in A. H. 821, are entirely cased with stone,

and continue in a state of perfect repair. Similar monuments of the munificent Turkish Sultans are found at every station of the Hadj, from Medina as far as Damascus and Aleppo. Some of those which I saw to the southward of Damascus, appeared more solid in their construction than the birkets of Mekka: that appropriated to the Egyptian pilgrims is about one hundred and sixty feet square, and from thirty to thirty-five feet in depth. When the birket contains from eight to ten feet of water, the supply is deemed sufficient for the caravan. These reservoirs are never completely filled. As the aqueduct furnishes water but scantily, adjoining to the western birket are some acres, irrigated by means of a well, and producing vegetables. Near it, also, is a small mosque, called Djama è Soleymanye, in a state of decay, and no longer used for religious purposes; but serving, at present, to lodge a few Turkish soldiers. It belongs to the quarter named El Soleymanye, which extends from Djebel Lala close to the western mountain, as far as the cemeteries beyond the birkets. It does not contain any good houses; and I heard that it derives its name from the Soleymanye, as the Muselmans call the people of Kandahar,

Afghanistan, Cashmere, and several other countries on this side of the Indus. It is said that some descendants of those people who were the original settlers, still reside here, mixed with many Indians. It appears, however, from Kotobeddyn's history, that Sultan Solyman erected, about A. H. 980, a mosque in this quarter. The mosque at least may be supposed to have borrowed its name from the founder. The inhabitants of Soleymanye are Muselmans of the Hanefy sect, the first of the four orthodox divisions, and not disciples of Aly, like the Persians; many of whom come yearly to the Hadj of Mekka, either by sea from Bombay or Bassora, or by land, travelling as dervises, along the southern provinces of Persia to Baghdad, and through Mesopotamia and Syria to Egypt. I have seen many who had come by that route; they appeared to be men of a much better and more vigorous character than the generality of Indians.

Opposite to this quarter El Soleymanye, on the eastern mountain, and adjoining the Ghazze and Shab Aly, is a half-ruined district, called Shab Aamer, inhabited by Bedouin pedlars of the Thekyf and Koreysh tribes, and by a few poor sherif families. In this

quarter are some large mills, worked by horses, for the Turkish governor: the town, I believe, does not contain any others of considerable size. It is the custom at Mekka to use hand-mills, which are usually turned by the slaves of the family, or, among the poorer classes, by the women. Here, also, are the only places in Mekka (or perhaps in the Hedjaz) where linen and cotton are dyed with indigo and saffron: woollen cloth is not dyed here.

As numbers of the public women reside at Shab Aamer, this quarter is not ranked among the most respectable in Mekka. Sherif Ghaleb imposed a regular tax upon those females, and required an additional payment from such of them as, in the time of the pilgrimage, followed the hadjys to Arafat. A similar tax is levied at Cairo, and in all the great provincial towns of Egypt. Mekka abounds with the frail sisterhood, whose numbers are increased during the Hadj by adventurers from foreign countries. They are somewhat more decorous than the public women in Egypt, and never appear in the streets without veils. Among them are many Abyssinian slaves, whose former masters, according to report, share the profits of their

vocation. Some are slaves belonging to Mekkawys.

The Arabian poets make frequent allusions to Shab Aamer; thus Ibn el Faredh says:—

"Is Shab Aamer, since we left it, still inhabited?
Is it to this day the place of meeting for lovers?" *

Proceeding from the birkets northward over the plain, we come to an insulated house, of good size and construction, belonging to the Sherif, in which some of Ghaleb's favourites once resided. Opposite to this building, a paved causeway leads towards the western hills, through which is an opening that seems artificial. El Azraky applies the name Djebel el Hazna to this part of the mountain; and says that the road was cut through the rock by Yahia Ibn Khold Ibn Barmak. On the other side of the opening, the road descends into the plain of Sheikh Mahmoud, so named from the tomb of a saint, round which the Syrian pilgrims generally encamp. Sherif Ghaleb erected upon the hill, on both sides of the narrow road,

* See Sir William Jones's Comment. de Poës. Asiat., on the subject of a poem by Ibn Faredh, which abounds with local allusions to Mekka.

which is formed in rude steps, (whether natural or artificial, it would be difficult to say,) two watch-towers, similar to those already described. On both sides of the causeway, in the valley of Mekka, extend the burying-grounds, where most of the inhabitants of the city have their family tombs.

A little beyond the Sherif's house just mentioned, and at the termination of the Mala, stands the tomb of Abou Taleb, an uncle of Mohammed, and father of Aly. The Wahabys reduced the building which covered the tomb to a mere heap of rubbish; and Mohammed Aly Pasha has not thought fit to rebuild it. Abou Taleb is the great patron of the city; and there are many persons at Mekka who, though they would have little scruple in breaking an oath taken before God, yet would be afraid of invoking the name of Abou Taleb in confirmation of a falsehood. "I swear by the Mosque"—"I swear by the Kaaba," are ejaculations constantly used by the Mekkawys to impose upon strangers; but to swear by Abou Taleb is a more serious imprecation, and is seldom heard upon such occasions. Opposite to the ruined tomb stands a public fountain, consisting of a trough built of stone, fifty or sixty

feet in length, which is daily filled with water from the aqueduct. Near it grow a few trees.

No buildings are seen beyond the fountain, till we come to a large palace of the Sherif, which is surrounded by high walls flanked with towers, and contains within the inclosure a spacious court-yard. In the time of the Sherif it was well garrisoned, and during his wars with the Wahabys he often resided here, as he could set out from hence upon a secret attack or expedition, without its becoming immediately known in the city. The building now serves as a barrack for the Turkish soldiers.

To the north of this palace lies the quarter or suburb called Moabede, which consists partly of low and ill-built stone houses, and partly of huts constructed of brushwood; it is wholly inhabited by Bedouins, who have become settlers here, for the purpose of carrying on a traffic, principally in corn, dates, and cattle, between the town and their native tribes. I have seen among them Arabs of the tribes of Koreysh, Thekyf, Hodheyl, and Ateybe; and it was said that, in time of peace, individuals of all the great tribes of the Desert, and of Nedjed, are occasionally found

here. They live, as I have already observed in speaking of those who occupy another part of Mekka, much in the same manner as they would do in the Desert. Their houses contain no furniture but such as is to be found under the tent of a wealthy Bedouin. Being at a distance from the great mosque, they have enclosed a square space with low walls, where such of them as pretend to any regularity in their devotions (which seldom happens among Bedouins), recite their prayers upon the sand, according to the custom of the Desert.

The Turkish governor of Mekka has not thought proper to place here any of his soldiers, for which the suburb is much indebted to him. The Moabede is, by its situation, and the pursuits of its inhabitants, so much separated from the city, that a woman here had not entered the town for the last three years, as she herself assured me; although the Bedouin females walk about the valley with freedom.

The valley of Mekka has here two outlets: on the north side is a narrow passage, defended by two watch-towers: it leads to Wady Fatmé. At the eastern extremity, the Moabede is terminated by a garden and

pleasure-house of the Sherif, where Ghaleb used frequently to pass the hours of noon. The garden is enclosed by high walls and towers, and forms a fortified post in advance of the town. It contains date and nebek and a few other fruit-trees, the verdure and shade of which must be particularly agreeable. In the time of Ghaleb, the entrance was always open to the people of Mekka. The house is badly built, and is not one of Ghaleb's works. During his last wars with the Wahabys, the latter obtained possession of this residence, and fought for several weeks with the soldiers of Mekka, who were posted at the neighbouring palace or barrack to the south; and who, having laid a mine, and blown up a part of the walls, forced the Wahabys to retreat. Ghaleb subsequently repaired the damage. Some Turkish soldiers now live in the house, which is already half ruined by them. A public fountain of sweet water, no longer in use, with a pretty cupola built over it, stands on one side of the garden; on the other is a large well of brackish water: many such are dispersed over the Moabede.

The road from Mekka, eastward, towards Arafat and Tayf, passes by this house; at a short distance beyond it the valley widens,

and here the Egyptian Hadj establishes its encampment, part of which generally stretches over the plain towards the birket. Formerly, the Syrian caravan used to encamp at the same place. Between the garden-house and the palace or barrack just mentioned, the aqueduct of Mekka is conducted above ground for about one hundred paces, in a channel of stone, plaistered on the inside, and rising four feet above the surface. This is the only place in the valley of Mekka where it is visible.

As soon as we pass these extreme precincts of Mekka, the Desert presents itself; for neither gardens, trees, nor pleasure-houses, line the avenues to the town, which is surrounded on every side by barren sandy valleys, and equally barren hills. A stranger placed on the great road to Tayf, just beyond the turn of the hill, in the immediate neighbourhood of the Sherif's garden-house, would think himself as far removed from human society as if he were in the midst of the Nubian Desert. But this may be wholly ascribed to the apathy of the inhabitants, and their indifference for agricultural pursuits. Numerous wells, dispersed throughout the town,

prove that water may be easily obtained at about thirty feet below the surface.

In Arabia, wherever the ground can be irrigated by wells, the sands may be soon made productive. The industry of a very few years might thus render Mekka and its environs as remarkable for gardens and plantations, as it now is for absolute sterility. El Azraky speaks of gardens in this valley, and describes different springs and wells that no longer exist, having probably been choked up by the violent torrents. El Fasy likewise affirms that in his days the town contained no less than fifty-eight wells. But, in the earliest times of Arabian history, this place was certainly barren; and the Koran styles it accordingly "the valley without seeds." Azraky further says, that before houses were constructed here by the Kossay, this valley abounded with acacias and various thorny trees.

Nothing is more difficult than to compute exactly the population of eastern towns, where registers are never kept, and where even the number of houses can scarcely be ascertained. To judge from appearances, and by comparison with European towns, in which the

amount of population is well known, may be very fallacious. The private habitations in the East are generally (though the Hedjaz forms an exception to this rule) of one story only, and therefore contain fewer inmates in proportion than European dwellings. On the other hand, Eastern towns have very narrow streets, are without public squares or large market-places, and their miserable suburbs are in general more numerously peopled than their principal and best streets. Travellers, however, in passing rapidly through towns, may be easily deceived, for they see only the bazars and certain streets, in which the greater part of the male population is usually assembled during the day. Thus it happens that recent and respectable authorities have stated two hundred thousand souls as the population of Aleppo; four hundred thousand as that of Damascus; and three hundred thousand as that of Cairo. My estimate of the population of the three great Syrian towns is as follows:—Damascus two hundred and fifty thousand; Hamah (of which, however, I must speak with less confidence) from sixty to one hundred thousand; and Aleppo, daily dwindling into decay, between eighty and ninety thousand. To Cairo

I would allow at most two hundred thousand. As to Mekka, which I have seen both before and after the Hadj, and know, perhaps, more thoroughly than any other town of the East, the result of my inquiries gives between twenty-five and thirty thousand stationary inhabitants, for the population of the city and suburbs; besides from three to four thousand Abyssinian and black slaves: its habitations are capable of containing three times this number. In the time of Sultan Selym I. (according to Kotobeddyn, in A. H. 923) a census was taken of the inhabitants of Mekka, previous to a gratuitous distribution of corn among them, and the number was found to be twelve thousand, men, women, and children. The same author shows that, in earlier times, the population was much more considerable; for when Abou Dhaher, the chief of the Carmatis, (a heretic sect of Moslims) sacked Mekka, in A. H. 314, thirty thousand of the inhabitants were killed by his ferocious soldiers.

DESCRIPTION OF THE BEITULLAH, OR GREAT MOSQUE, AT MEKKA.

WHERE the valley is wider than in other interior parts of the town, stands the mosque, called Beitullah, or El Haram, a building remarkable only on account of the Kaaba, which it encloses; for there are several mosques in other places of the East nearly equal to this in size, and much superior to it in beauty.

The Kaaba stands in an oblong square, two hundred and fifty paces long, and two hundred broad, none of the sides of which run quite in a straight line, though at first sight the whole appears to be of a regular shape. This open square is enclosed on the eastern side by a colonnade: the pillars stand in a quadruple row: they are three deep on the other sides, and united by pointed arches, every four of which support a small dome, plastered and whitened on the outside. These domes, according to Kotobeddyn, are one hun-

dred and fifty-two in number. Along the whole colonnade, on the four sides, lamps are suspended from the arches. Some are lighted every night, and all during the nights of Ramadhan. The pillars are above twenty feet in height, and generally from one foot and a half to one foot and three quarters in diameter; but little regularity has been observed in regard to them. Some are of white marble, granite, or porphyry, but the greater number are of common stone of the Mekkà mountains. El Fasy states the whole at five hundred and eighty-nine, and says they are all of marble, excepting one hundred and twenty-six, which are of common stone, and three of composition. Kotobeddyn reckons five hundred and fifty-five, of which, according to him, three hundred and eleven are of marble, and the rest of stone taken from the neighbouring mountains; but neither of these authors lived to see the latest repairs of the mosque, after the destruction occasioned by a torrent, in A. D. 1626. Between every three or four columns stands an octagonal one, about four feet in thickness. On the east side are two shafts of reddish gray granite, in one piece, and one fine gray porphyry column with slabs of white feldspath.

On the north side is one red granite column, and one of fine-grained red porphyry: these are probably the columns which Kotobeddyn states to have been brought from Egypt, and principally from Akhmim (Panopolis), when the chief El Mohdy enlarged the mosque, in A.H. 163. Among the four hundred and fifty or five hundred columns, which form the enclosure, I found not any two capitals or bases exactly alike: the capitals are of coarse Saracen workmanship; some of them, which had served for former buildings, by the ignorance of the workmen have been placed upside down upon the shafts. I observed about half a dozen marble bases of good Grecian workmanship. A few of the marble columns bear Arabic or Cufic inscriptions, in which I read the dates 863 and 762. (A.H.) A column on the east side exhibits a very ancient Cufic inscription, somewhat defaced, which I could neither read nor copy. Those shafts, formed of the Mekka stone, cut principally from the side of the mountain near the Shebeyka quarter, are mostly in three pieces; but the marble shafts are in one piece. Some of the columns are strengthened with broad iron rings or bands, as in many other Saracen buildings of the

East: they were first employed here by Ibn Dhaher Berkouk, King of Egypt, in rebuilding the mosque, which had been destroyed by fire in A. H. 802.

This temple has been so often ruined and repaired, that no traces of remote antiquity are to be found about it. On the inside of the great wall which encloses the colonnades, a single Arabic inscription is seen, in large characters, but containing merely the names of Mohammed and his immediate successors: Abou Beker, Omar, Othman, and Aly. The name of Allah, in large characters, occurs also in several places. On the outside, over the gates, are long inscriptions, in the Solouth character, commemorating the names of those by whom the gates were built, long and minute details of which are given by the historians of Mekka. The inscription on the south side, over Bab Ibrahim, is most conspicuous; all that side was rebuilt by the Egyptian Sultan El Ghoury, in A. H. 906. Over the Bab Aly and Bab Abbas is a long inscription, also in the Solouth character, placed there by Sultan Murad Ibn Soleyman, in A. H. 984, after he had repaired the whole building. Kotobeddyn has given this inscription at length; it occupies several pages in

his history, and is a monument of the Sultan's vanity. This side of the mosque having escaped destruction in 1626, the inscription remains uninjured.

Some parts of the walls and arches are gaudily painted, in stripes of yellow, red, and blue, as are also the minarets. Paintings of flowers, in the usual Muselman style, are no where seen; the floors of the colonnades are paved with large stones badly cemented together.

Seven paved causeways lead from the colonnades towards the Kaaba, or holy house, in the centre. They are of sufficient breadth to admit four or five persons to walk abreast, and they are elevated about nine inches above the ground. Between these causeways, which are covered with fine gravel or sand, grass appears growing in several places, produced by the Zemzem water oozing out of the jars, which are placed in the ground in long rows during the day. The whole area of the mosque is upon a lower level than any of the streets surrounding it. There is a descent of eight or ten steps from the gates on the north side into the platform of the colonnade, and of three or four steps from the gates, on the south side.

Towards the middle of this area stands the Kaaba; it is one hundred and fifteen paces from the north colonnade, and eighty-eight from the south. For this want of symmetry we may readily account, the Kaaba having existed prior to the mosque, which was built around it, and enlarged at different periods. The Kaaba is an oblong massive structure, eighteen paces in length, fourteen in breadth, and from thirty-five to forty feet in height. I took the bearing of one of its longest sides, and found it to be N. N. W. $\frac{1}{2}$ W. It is constructed of the grey Mekka stone, in large blocks of different sizes, joined together in a very rough manner, and with bad cement. It was entirely rebuilt as it now stands in A. D. 1627: the torrent, in the preceding year, had thrown down three of its sides; and preparatory to its re-erection, the fourth side was, according to Asamy, pulled down, after the olemas, or learned divines, had been consulted on the question, whether mortals might be permitted to destroy any part of the holy edifice without incurring the charge of sacrilege and infidelity.

The Kaaba stands upon a base two feet in height, which presents a sharp inclined plane; its roof being flat, it has at a dis-

tance the appearance of a perfect cube. The only door which affords entrance, and which is opened but two or three times in the year, is on the north side, and about seven feet above the ground. In entering it, therefore, wooden steps are used—of them I shall speak hereafter. In the first periods of Islam, however, when it was rebuilt in A. H. 64, by Ibn Zebeyr, chief of Mekka, the nephew of Aysha, it had two doors even with the ground-floor of the mosque. The present door (which, according to Azraky, was brought hither from Constantinople in 1633,) is wholly coated with silver, and has several gilt ornaments. Upon its threshold are placed every night various small lighted wax candles, and perfuming-pans, filled with musk, aloe-wood, &c.

At the North-east corner of the Kaaba, near the door, is the famous "Black Stone;" it forms a part of the sharp angle of the building, at four or five feet above the ground. It is an irregular oval, about seven inches in diameter, with an undulated surface, composed of about a dozen smaller stones of different sizes and shapes, well joined together with a small quantity of cement, and perfectly smoothed: it looks as if the whole had been

broken into many pieces by a violent blow, and then united again. It is very difficult to determine accurately the quality of this stone, which has been worn to its present surface by the millions of touches and kisses it has received. It appeared to me like a lava, containing several small extraneous particles, of a whitish and of a yellowish substance. Its colour is now a deep reddish brown, approaching to black: it is surrounded on all sides by a border, composed of a substance which I took to be a close cement of pitch and gravel, of a similar, but not quite the same brownish colour. This border serves to support its detached pieces; it is two or three inches in breadth, and rises a little above the surface of the stone. Both the border and the stone itself are encircled by a silver band, broader below than above and on the two sides, with a considerable swelling below, as if a part of the stone were hidden under it. The lower part of the border is studded with silver nails.

In the south-east corner of the Kaaba, or, as the Arabs call it, Roken el Yemány, there is another stone, about five feet from the ground; it is one foot and a half in length, and two inches in breadth, placed upright,

and of the common Mekka stone. This the people walking round the Kaaba touch only with the right hand: they do not kiss it.

On the north side of the Kaaba, just by its door, and close to the wall, is a slight hollow in the ground, lined with marble, and sufficiently large to admit of three persons sitting. Here it is thought meritorious to pray: the spot is called El Madjen, and supposed to be that where Abraham and his son Ismayl kneaded the chalk and mud which they used in building the Kaaba; and near this Madjen, the former is said to have placed the large stone upon which he stood while working at the masonry. On the basis of the Kaaba, just over the Madjen, is an ancient Cufic inscription; but this I was unable to decipher, and had no opportunity of copying it. I do not find it mentioned by any of the historians.

On the west side of the Kaaba, about two feet below its summit, is the famous Myzab, or water-spout, through which the rain-water collected on the roof of the building is discharged, so as to fall upon the ground; it is about four feet in length, and six inches in breadth, as well as I could judge from below, with borders equal in height to its breadth.

At the mouth, hangs what is called the beard of the Myzab, a gilt board, over which the water falls. This spout was sent hither from Constantinople in A. H. 981, and is *reported* to be of pure gold. The pavement round the Kaaba, below the Myzab, was laid down in A. H. 826, and consists of various coloured stones, forming a very handsome specimen of mosaic. There are two large slabs of fine *verde-antico* in the centre, which, according to Makrizi,* were sent thither as presents from Cairo, in A. H. 241. This is the spot where, according to Mohammedan tradition, Ismayl, the son of Ibrahim, or Abraham, and his mother Hagar, are buried; and here it is meritorious for the pilgrim to recite a prayer of two rikats. On this west side is a semi-circular wall, the two extremities of which are in a line with the sides of the Kaaba, and distant from it three or four feet, leaving an opening which leads to the burying-place of Ismayl. The wall bears the name of El Hatym, and the area which it encloses is called Hedjer, or Hedjer Ismayl, on account of its being separated from the Kaaba: the

* See, in his work, the chapter "On the Excellences of Egypt."

wall itself, also, is sometimes so called; and the name Hatym is given by the historians to the space of ground between the Kaaba and the wall on one side, and the Bir Zemzem and Makam Ibrahim on the other. The present Mekkawys, however, apply the name Hatym to the wall only.

Tradition says that the Kaaba once extended as far as the Hatym, and that this side having fallen down just at the time of the Hadj, the expenses of repairing it were demanded from the pilgrims, under a pretence that the revenues of government were not acquired in a manner sufficiently pure to admit of their application towards a purpose so sacred, whilst the money of the hadjys would possess the requisite sanctity. The sum, however, obtained from them, proved very inadequate: all that could be done, therefore, was to raise a wall, which marked the space formerly occupied by the Kaaba. This tradition, although current among the Metowefs, is at variance with history, which declares that the Hedjer was built by the Beni Koreysh, who contracted the dimensions of the Kaaba; that it was united to the building by Hadjadj, and again separated from it by Ibn Zebeyr. It is asserted by Fasy, that a

part of the Hedjer, as it now stands, was never comprehended within the Kaaba. The law regards it as a portion of the Kaaba, inasmuch as it is esteemed equally meritorious to pray in the Hadjer as in the Kaaba itself; and the pilgrims who have not an opportunity of entering the latter, are permitted to affirm upon oath that they have prayed in the Kaaba, although they may have only prostrated themselves within the enclosure of the Hatym. The wall is built of solid stone, about five feet in height, and four in thickness, cased all over with white marble, and inscribed with prayers and invocations, neatly sculptured upon the stone in modern characters. These and the casing are the work of El Ghoury, the Egyptian Sultan, in A. H. 917, as we learn from Kotobeddyn. The walk round the Kaaba is performed on the outside of the wall—the nearer to it the better.

The four sides of the Kaaba are covered with a black silk stuff, hanging down, and leaving the roof bare.* This curtain, or veil, is called *kesoua*, and renewed annually at

* The Wahabys, during the first year of their residence at Mekka, covered the Kaaba with a red kesoua, worked at El Hassa, of the same stuff as the fine Arabian Abbas.

the time of the Hadj, being brought from Cairo, where it is manufactured at the Grand Seignior's expense.* On it are various prayers interwoven in the same colour as the stuff, and it is, therefore, extremely difficult to read them. A little above the middle, and running round the whole building, is a line of similar inscriptions, worked in gold thread. That part of the kesoua which covers the door is richly embroidered with silver. Openings are left for the Black Stone, and the other in the south-east corner, which thus remain uncovered. The kesoua is always of the same form and pattern; that which I saw on my first visit to the mosque, was in a decayed state, and full of holes. On the 25th of the month Zul' Kade the old one is taken away, and the Kaaba continues without a cover for fifteen days. It is then said that *El Kaaba Yehrem*, "The Kaaba has assumed the ihram," which lasts until the tenth of Zul Hadje, the day of the return of the pil-

* During the first century of Islam, the kesoua was never taken away, the new one being annually put over the old. But the Mekkawys at length began to fear that the Kaaba might yield under such an accumulation, and the Khalif El Mohdy Abou Abdallah removed the coverings in A. H. 160. (See Makrizy.)

grims from Arafat to Wady Muna, when the new kesoua is put on. During the first days, the new covering is tucked up by cords fastened to the roof, so as to leave the lower part of the building exposed: having remained thus for some days, it is let down, and covers the whole structure, being then tied to strong brass rings in the basis of the Kaaba. The removal of the old kesoua was performed in a very indecorous manner; and a contest ensued among the hadjys and people of Mekka, both young and old, about a few rags of it. The hadjys even collect the dust which sticks to the walls of the Kaaba, under the kesoua, and sell it, on their return, as a sacred relic. At the moment the building is covered, and completely bare, (*aryan*, as it is styled,) a crowd of women assemble round it, rejoicing with cries called "Walwalou."

The black colour of the kesoua, covering a large cube in the midst of a vast square, gives to the Kaaba, at first sight, a very singular and imposing appearance; as it is not fastened down tightly, the slightest breeze causes it to move in slow undulations, which are hailed with prayers by the congregation assembled around the building, as a sign of

the presence of its guardian angels, whose wings, by their motion, are supposed to be the cause of the waving of the covering. Seventy thousand angels have the Kaaba in their holy care, and are ordered to transport it to Paradise, when the trumpet of the last judgment shall be sounded.

The clothing of the Kaaba was an ancient custom of the Pagan Arabs. The first kesoua, says El Azraky, was put on by Asad Toba, one of the Hamyarite kings of Yemen: before Islam it had two coverings, one for winter and the other for summer. In the early ages of Islam it was sometimes white and sometimes red, and consisted of the richest brocade. In subsequent times it was furnished by the different Sultans of Baghdad, Egypt, or Yemen, according as their respective influence over Mekka prevailed; for the clothing of the Kaaba appears to have always been considered as a proof of sovereignty over the Hedjaz. Kalaoun, Sultan of Egypt, assumed to himself and successors the exclusive right, and from them the Sultans at Constantinople have inherited it. Kalaoun appropriated the revenue of the two large villages, Bysous and Sandabeir, in Lower Egypt, to the expense of the kesoua; and Sultan Solyman

Ibn Selym subsequently added several others; but the Kaaba has long been deprived of this resource.*

Round the Kaaba is a good pavement of marble, about eight inches below the level of the great square; it was laid in A. H. 981, by order of the Sultan, and describes an irregular oval; it is surrounded by thirty-two slender gilt pillars, or rather poles, between every two of which are suspended seven glass lamps, always lighted after sun-set. Beyond the poles is a second pavement, about eight paces broad, somewhat elevated above the first, but of coarser work; then another, six inches higher, and eighteen paces broad, upon which stand several small buildings; beyond this is the gravelled ground, so that two broad steps may be said to lead from the square down to the Kaaba. The small buildings just mentioned, which surround the Kaaba, are the five Makams, with the well of Zemzem, the arch called Bab-es'-Salam, and the Mambar.

Opposite the four sides of the Kaaba stand four other small buildings, where the Imaums of the orthodox Mohammedan sects, the Hanefy, Shafey, Hanbaly, and Maleky, take

* Vide Kotobeddyn and Asamy.

their station, and guide the congregation in their prayers. The Makam el Malaky, on the south, and that of Hanbaly, opposite the Black Stone, are small pavilions, open on all sides, and supported by four slender pillars, with a light sloping roof, terminating in a point, exactly in the style of Indian pagodas. The Makam el Hanefy, which is the largest, being fifteen paces by eight, is open on all sides, and supported by twelve small pillars; it has an upper story, also open, where the Mueddin who calls to prayers, takes his stand. This was first built in A. H. 923, by Sultan Selym I.; it was afterwards rebuilt by Khoshgeldy, governor of Djidda, in 947; but all the four Makams, as they now stand, were built in A. H. 1074.* The Makam-es'-Shafey is over the well Zemzem, to which it serves as an upper chamber.

Near their respective Makams, the adherents of the four different sects seat themselves for prayers. During my stay at Mekka, the Hanefys always began their prayer first; but according to Muselman custom the Shafeys should pray first in the mosque; then the Hanefys, Malekys, and

* Vide Kotobeddyn and Asamy.

Hanbalys. The prayer of the Magreb is an exception, which they are all enjoined to utter together.* The Makam el Hanbaly is the place where the officers of government, and other great people, are seated during prayers; here the Pasha and the Sherif are placed; and, in their absence, the eunuchs of the temple. These fill the space under this Makam in front, and behind it the female hadjys, who visit the temple, have their places assigned, to which they repair principally for the two evening prayers, few of them being seen in the mosque at the three other daily prayers: they also perform the towaf, or walk round the Kaaba, but generally at night, though it is not uncommon to see them walking in the day-time among the men.

The present building which encloses Zemzem, stands close by the Makam Hanbaly, and was erected in A. H. 1072:† it is of a square shape, and of massive construction, with an entrance to the north, opening into the room which contains the well. This room is beautifully ornamented with marbles of various colours; and adjoining to it, but having a separate door, is a small room with a stone

* Vide Fasy. † Vide Asamy.

reservoir, which is always full of Zemzem water: this the hadjys get to drink by passing their hand with a cup through an iron grated opening, which serves as a window, into the reservoir, without entering the room. The mouth of the well is surrounded by a wall five feet in height, and about ten feet in diameter. Upon this the people stand, who draw up the water, in leathern buckets, an iron railing being so placed as to prevent their falling in. In El Fasy's time there were eight marble basins in this room, for the purpose of ablution.

From before dawn till near midnight, the well-room is constantly filled with visitors. Every one is at liberty to draw up the water for himself, but the labour is generally performed by persons placed there on purpose, and paid by the mosque: they expect also a trifle from those who come to drink, though they dare not demand it. I have been more than once in the room a quarter of an hour before I could get a draught of water, so great was the crowd. Devout hadjys sometimes mount the wall, and draw the bucket for several hours, in the hope of thus expiating their evil deeds.

Before the Wahaby invasion, the well

Zemzem belonged to the Sherif; and the water becoming thus a monopoly, was only to be purchased at a high price; but one of Saoud's first orders, on his arrival at Mekka, was to abolish this traffic, and the holy water is now dispensed gratis. The Turks consider it a miracle that the water of this well never diminishes, notwithstanding the continual draught from it: there certainly is no diminution in its depth; for by an accurate inspection of the rope by which the buckets are drawn up, I found that the same length was required both at morning and evening to reach the surface of the water. Upon inquiry, I learned from one of the persons who had descended in the time of the Wahabys to repair the masonry, that the water was *flowing* at the bottom, and that the well is therefore supplied by a subterraneous rivulet. The water is heavy to the taste, and sometimes in its colour resembles milk; but it is perfectly sweet, and differs very much from that of the brackish wells dispersed over the town. When first drawn up, it is slightly tepid, resembling, in this respect, many other fountains of the Hedjaz.

Zemzem supplies the whole town, and there is scarcely one family that does not

daily fill a jar with the water: this only serves, however, for drinking or for ablution, as it is thought impious to employ water so sacred for culinary purposes or on common occasions. Almost every hadjy, when he repairs to the mosque for evening prayer has a jar of the water placed before him by those who earn their livelihood by performing this service. The water is distributed in the mosque to all who are thirsty for a trifling fee, by water-carriers with large jars upon their backs: these men are also paid by charitable hadjys for supplying the poorer pilgrims with this holy beverage immediately before or after prayers.

The water is regarded as an infallible cure for all diseases; and the devotees believe that the more they drink of it, the better their health will be, and their prayers the more acceptable to the Deity. I have seen some of them at the well swallowing such a quantity of it as I should hardly have thought possible. A man who lived in the same house with me, and who was ill of an intermittent fever, repaired every evening to Zemzem, and drank of the water till he was almost fainting; after which he lay for several hours extended upon his back on the pave-

ment near the Kaaba, and then returned to renew his draught. When by this practice he was brought to the verge of death, he declared himself fully convinced that the increase of his illness proceeded wholly from his being unable to swallow a sufficient quantity of the water! Many hadjys, not content with drinking it merely, strip themselves in the room, and have buckets of it thrown over them, by which they believe that the heart is purified as well as the outer body. Few pilgrims quit Mekka without carrying away some of this water in copper or tin bottles, either for the purpose of making presents, or for their own use in case of illness, when they drink it, or for ablution after death. I carried away four small bottles, with the intention of offering them as presents to the Mohammedan kings in the Black countries. I have seen it sold at Suez by hadjys returning from Mekka at the rate of one piastre for the quantity that filled a coffee-cup.

The chief of Zemzem is one of the principal olemas of Mekka. I need not remind the reader that Zemzem is supposed to be the spring found in the wilderness by Hagar, at the moment when her infant son Ismayl

was dying of thirst. It seems probable that the town of Mekka owes its origin to this well; for many miles round, no sweet water is found, nor is there in any part of the adjacent country so copious a supply.

On the north-east side of Zemzem stand two small buildings, one behind the other, called El Kobbateyn; they are covered by domes painted in the same manner as the mosque, and in them are kept water-jars, lamps, carpets, mats, brooms, and other articles used in the very mosque. These two ugly buildings are injurious to the interior appearance of the building, their heavy forms and structure being very disadvantageously contrasted with the light and airy shape of the Makams. I heard some hadjys from Greece, men of better taste than the Arabs, express their regret that the Kobbateyn should be allowed to disfigure the mosque. Their contents might be deposited in some of the buildings adjoining the mosque, of which they form no essential part, no religious importance being attached to them. They were built by Khoshgeldy, governor of Djidda, A.H. 947: one is called Kobbet el Abbas, from having been placed on the site of a

small tank said to have been formed by Abbas, the uncle of Mohammed.

A few paces west of Zemzem, and directly opposite to the door of the Kaaba, stands a ladder or staircase, which is moved up to the wall of the Kaaba, on the days when that building is opened, and by which the visitors ascend to the door: it is of wood, with some carved ornaments, moves on low wheels, and is sufficiently broad to admit of four persons ascending abreast. The first ladder was sent hither from Cairo in A. H. 818, by Moay-ed Abou el Naser, King of Egypt; for in the Hedjaz it seems there has always been so great a want of artizans, that whenever the mosque required any work, it was necessary to have mechanics brought from Cairo, and even sometimes from Constantinople.

In the same line with the ladder, and close by it, stands a lightly-built, insulated, and circular arch, about fifteen feet wide and eighteen feet high, called Bab-es'-Salam, which must not be confounded with the great gate of the mosque bearing the same name. Those who enter the Beitullah for the first time, are enjoined to do so by the outer and inner Bab-es'-Salam: in passing

under the latter, they are to exclaim, " O God, may it be a happy entrance !" I do not know by whom this arch was built, but it appears to be modern.

Nearly in front of the Bab-es'-Salam, and nearer to the Kaaba than any of the other surrounding buildings, stands the Makam Ibrahim. This is a small building, supported by six pillars about eight feet high, four of which are surrounded from top to bottom by a fine iron railing, which thus leaves the space beyond the two hind pillars open: within the railing is a frame about five feet square, terminating in a pyramidal top, and said to contain the sacred stone upon which Ibrahim (Abraham) stood when he built the Kaaba, and which, with the help of his son Ismayl, he had removed from hence to the place called Madjen, already mentioned. The stone is said to have yielded under the weight of the patriarch, and to preserve the impression of his foot still visible upon it; but no hadjy has ever seen it, as the frame is always entirely covered with a brocade of red silk richly embroidered. Persons are constantly seen before the railing, invoking the good offices of Ibrahim; and a short prayer must be uttered by the side of the

Makam, after the walk round the Kaaba is completed. It is said that many of the Sahabe, or first adherents of Mohammed, were interred in the open space between this Makam and Zemzem, from which circumstance it is one of the most favourite places of prayer in the mosque. In this part of the area, the Khalif Soleyman Ibn Abd el Melek, brother of Wolyd, built a fine reservoir, in A. H. 97, which was filled from a spring east of Arafat; but the Mekkawys destroyed it after his death, on the pretence that the water of Zemzem was preferable.*

On the side of Makam Ibrahim, facing the middle part of the front of the Kaaba, stands the Mambar or pulpit of the mosque; it is elegantly formed of fine white marble, with many sculptured ornaments, and was sent as a present to the mosque in A. H. 969, by Sultan Soleyman Ibn Selym :† a straight narrow staircase leads up to the post of the Khatyb, or preacher, which is surmounted by a gilt polygonal pointed steeple, resembling an obelisk. Here a sermon is preached on

* Vide Makrizi's Treatise—"Manhadj myn el Kholafa."

† The first Mambar was sent from Cairo in A. H. 818, together with the steps above mentioned, by Moay-ed, King of Egypt. See Asamy.

Fridays, and on certain festivals; these, like the Friday sermons of all mosques in the Mohammedan countries, are usually of the same tenor, with some slight alterations upon extraordinary occasions. Before the Wahabys invaded Mekka, prayers were added for the Sultan and the Sherif; but these were forbidden by Saoud. Since the Turkish conquest, however, the ancient custom has been restored; and on Fridays, as well as at the end of the first daily evening prayers, the Sultan, Mohammed Aly Pasha, and Sherif Yahya are included in the formula. The right of preaching in the Mambar is vested in several of the first olemas in Mekka; they are always elderly persons, and officiate in rotation. In ancient times, Mohammed himself, his successors, and the Khalifes, whenever they came to Mekka, mounted the pulpit, and preached to the people.

The Khatyb, or preacher, appears in the Mambar wrapped in a white cloak, which covers his head and body, and with a stick in his hand; a practice observed also in Egypt and Syria, in memory of the first age of Islam, when the preachers found it necessary to be armed, from fear of being sur-

prised. As in other mosques, two green flags are placed on each side of him.

About the Mambar, the visitors of the Kaaba deposit their shoes; as it is neither permitted to walk round the Kaaba with covered feet, nor thought decent to carry the shoes in the hand, as is done in other mosques. Several persons keep watch over the shoes, for which they expect a small present; but the vicinity of the holy temple does not intimidate the dishonest, for I lost successively from this spot three new pairs of shoes; and the same thing happens to many hadjys.

I have now described all the buildings within the enclosure of the Temple.*

The gravel-ground, and part of the adjoining outer pavement of the Kaaba, is covered, at the time of evening prayers, with carpets of from sixty to eighty feet in length,

* The ground-plan of the Temple given by Aly Bey el Abbassi is perfectly correct. This cannot be said of his plan of Mekka, nor of his different *views* in the Hedjaz: a comparison of my description with his work will show in what points I differ from him, as well in regard to the temple, as to the town and its inhabitants. His travels came to my hands after I had returned from Arabia. The view of the

and four feet in breadth, of Egyptian manufacture, which are rolled up after prayers. The greater part of the hadjys bring their own carpets with them. The more distant parts of the area, and the floor under the colonnade, are spread with mats, brought from Souakin; the latter situation being the usual place for the performance of the mid-day and afternoon prayers. Many of these mats are presented to the mosque by the hadjys, for which they have in return the satisfaction of seeing their names inscribed on them in large characters.

At sun-set, great numbers assemble for the first evening prayer: they form themselves into several wide circles, sometimes as many as twenty, around the Kaaba as a common centre before which every person makes his prostration; and thus, as the Mohammedan doctors observe, Mekka is the only spot throughout the world in which the true

mosque given by d'Ohsson, in his valuable work, is tolerably correct, except that the Kaaba is too large in proportion to the rest of the building. The view of the town of Mekka, on the contrary, is very unfaithful. That in Niebuhr, which was copied from an ancient Arabic drawing, is less accurate than d'Ohsson's. The original seems to have been taken before the last alterations made in the buildings of the Temple.

believer can, with propriety, turn during his prayers towards any point of the compass. The Imám takes his post near the gate of the Kaaba, and his genuflexions are imitated by the whole assembled multitude. The effect of the joint prostrations of six or eight thousand persons, added to the recollection of the distance and various quarters from whence they come, and for what purpose, cannot fail to impress the most cool-minded spectator with some degree of awe. At night, when the lamps are lighted, and numbers of devotees are performing the Towaf round the Kaaba, the sight of the busy crowds—the voices of the Metowefs, intent upon making themselves heard by those to whom they recite their prayers—the loud conversation of many idle persons—the running, playing, and laughing of boys, give to the whole a very different appearance, and one more resembling that of a place of public amusement. The crowd, however, leaves the mosque about nine o'clock, when it again becomes the place of silent meditation and prayer, to the *few* visitors who are led to the spot by sincere piety, and not worldly motives or fashion.

There is an opinion prevalent at Mekka,

founded on holy tradition, that the mosque will contain any number of the faithful; and that if even the whole Mohammedan community were to enter at once, they would all find room in it to pray. The guardian angels, it is said, would invisibly extend the dimensions of the building, and diminish the size of each individual. The fact is, that during the most numerous pilgrimages, the mosque, which can contain, I believe, about thirty-five thousand persons in the act of prayer, is never half filled. Even on Fridays, the greater part of the Mekkawys, contrary to the injunctions of the law, pray at home, if at all, and many hadjys follow their example. I could never count more than ten thousand individuals in the mosque at one time, even after the return from Arafat, when the whole body of hadjys were collected, for a few days, in and about the city.

At every hour of the day persons may be seen under the colonnade, occupied in reading the Koran and other religious books; and here many poor Indians, or negroes, spread their mats, and pass the whole period of their residence at Mekka. Here they both eat and sleep; but cooking is not allowed. During the hours of noon, many persons come to

repose beneath the cool shade of the vaulted roof of the colonnade; a custom which not only accounts for the mode of construction observed in the old Mohammedan temples of Egypt and Arabia, but for that also of the ancient Egyptian temples, the immense porticoes of which were probably left open to the idolatrous natives, whose mud-built houses could afford them but an imperfect refuge against the mid-day heats.

It is only during the hours of prayer that the great mosques of these countries partake of the sanctity of prayer, or in any degree seem to be regarded as consecrated places. In El Azhar, the first mosque at Cairo, I have seen boys crying pancakes for sale, barbers shaving their customers, and many of the lower orders eating their dinners, where, during prayers, not the slightest motion, nor even whisper, diverts the attention of the congregation. Not a sound but the voice of the Imam is heard during prayers in the great mosque at Mekka, which at other times is the place of meeting for men of business to converse on their affairs, and is sometimes so full of poor hadjys, or of diseased persons lying about under the colonnade, in the midst of their miserable baggage, as to have the

appearance of an hospital rather than a temple. Boys play in the great square, and servants carry luggage across it, to pass by the nearest route from one part of the town to the other. In these respects, the temple of Mekka resembles the other great mosques of the East. But the holy Kaaba is rendered the scene of such indecencies and criminal acts, as cannot with propriety be more particularly noticed. They are not only practised here with impunity, but, it may be said, almost publicly; and my indignation has often been excited, on witnessing abominations which called forth from other passing spectators nothing more than a laugh or a slight reprimand.

In several parts of the colonnade, public schools are held, where young children are taught to spell and read: they form most noisy groups, and the schoolmaster's stick is in constant action. Some learned men of Mekka deliver lectures on religious subjects every afternoon under the colonnade, but the auditors are seldom numerous. On Fridays, after prayer, some Turkish olemas explain to their countrymen assembled around them a few chapters of the Koran, after which each of the audience kisses the hand

of the expositor, and drops money into his cap. I particularly admired the fluency of speech of one of these olemas, although I did not understand him, the lecture being delivered in the Turkish language. His gesticulations, and the inflexions of his voice, were most expressive; but like an actor on the stage, he would laugh and cry in the same minute, and adapt his features to his purpose in the most skilful manner. He was a native of Brusa, and amassed a considerable sum of money.

Near the gate of the mosque called Babes'-Salam, a few Arab Sheikhs daily take their seat, with their ink-stand and paper, ready to write, for any applicant, letters, accounts, contracts, or any similar document. They also deal in written charms, like those current in the Black countries, such as amulets, and love-receipts, called "Kotob muhbat o kuboul." They are principally employed by Bedouins, and demand an exorbitant remuneration.

Winding-sheets (*keffen*), and other linen washed in the waters of Zemzem, are constantly seen hanging to dry between the columns. Many hadjys purchase at Mekka the shroud in which they wish to be buried,

and wash it themselves at the well of Zemzem, supposing that, if the corpse be wrapped in linen which has been wetted with this holy water, the peace of the soul after death will be more effectually secured. Some hadjys make this linen an article of traffic.

Mekka generally, but the mosque in particular, abounds with flocks of wild pigeons, which are considered to be the inviolable property of the temple, and are called the Pigeons of the Beitullah. Nobody dares to kill any of them, even when they enter the private houses. In the square of the mosque, several small stone basins are regularly filled with water for their use; here also Arab women expose to sale, upon small straw mats, corn and durra, which the pilgrims purchase, and throw to the pigeons. I have seen some of the public women take this mode of exhibiting themselves, and of bargaining with the pilgrims, under pretence of selling them corn for the sacred pigeons.

The gates of the mosque are nineteen in number, and are distributed about it, without any order or symmetry. I subjoin their names, as they are usually written upon small cards by the Metowefs: in another column are the names by which they were known in more

ancient times, principally taken from Azraky and Kotoby.

Modern Names.		*Ancient Names.*
Bab-es'-Salam, composed of 3 smaller gates, or arches.		Bab beni Sheybe.
Bab el Neby	2	Bab el Djenaiz, The dead being carried through it to the mosque, that prayers may be said over their bodies.
Bab el Abbas Opposite to this the house of Abbas once stood.	3	Bab Sertakat.
Bab Aly	3	Bab Beni Hashem.
Bab el Zeyt Bab el Ashra	2	Bab Bazan.
Bab el Baghle	2	
Bab el Szafa	5	Bab Beni Makhzoum.
Bab Sherif	2	Bab el Djyad.
Bab Medjahed	2	Bab el Dokhmase.
Bab Zoleykha	2	Bab Sherif Adjelan (who built it.)
Bab Om Hany So called from the daughter of Aby Taleb.	2	
Bab el Wodaa Through which the pilgrim passes in taking his final leave of the temple.	2	Bab el Hazoura.
Bab Ibrahim*	1	Bab el Kheyatyn, or Bab Djomah.
Bab el Omra Through which the pilgrims issue to visit the Omra. Also called Beni Saham.	1	

* So called, not from Abraham, but from a tailor who had his shop near it.

Modern Names.		*Ancient Names.*
Bab Ateek	1	Bab Amer Ibn el Aas, or Bab el Sedra.
Bab el Bastye	1	Bab el Adjale.
Bab el Kotoby*	1	Bab Zyade Dar el Nedoua.
Bab Zyade	3	
Bab Dereybe	1	Bab Medrese.
Total number of arches	39	

The principal of these gates are:—on the north side, Bab-es'-Salam, by which every pilgrim enters the mosque; Bab Abbas; Bab el Neby, by which Mohammed is said to have always entered the mosque; Bab Aly. On the east side, Bab el Zeyt, or Bab el Ashra, through which the ten first Sahabe, or adherents of Mohammed, used to enter; Bab el Szafa; two gates called Biban el Sherif, opposite the palaces of the Sherif. On the south side, Bab Ibrahim, where the colonnade projects beyond the straight line of the columns, and forms a small square; Bab el Omra, through which it is necessary to pass, on visiting the Omra. On the west side, Bab el Zyade, forming a projecting square similar to that at Bab Ibrahim, but larger. Most of these gates have high pointed arches;

* Taking its name from the famous author of a History of Mekka, who lived in an adjoining lane, and opened this small gate into the mosque.

but a few round arches are seen among them, which, like all the arches of this kind in the Hedjaz, are nearly semicircular. They are without any ornament, except the inscription on the exterior, which commemorates the name of the builder; and they are all posterior in date to the fourteenth century. As each gate consists of two or three arches, or divisions, separated by narrow walls, these divisions are counted in the enumeration of the gates leading into the Kaaba, and thus make up the number thirty-nine. There being no doors to the gates, the mosque is consequently open at all times. I have crossed at every hour of the night, and always found people there, either at prayers, or walking about.

The outside walls of the mosque are those of the houses which surround it on all sides. These houses belonged originally to the mosque; the greater part are now the property of individuals, who have purchased them; they are let out to the richest hadjys, at very high prices, as much as five hundred piastres being given, during the pilgrimage, for a good apartment, with windows opening into the mosque. Windows have, in consequence, been opened in many parts of the

walls, on a level with the street, and above that of the floor of the colonnades. Hadjys living in these apartments are allowed to perform the Friday's prayers at home; because, having the Kaaba in view from the windows, they are supposed to be in the mosque itself, and to join in prayer those assembled within the temple. Upon a level with the ground-floor of the colonnades, and opening into them, are small apartments formed in the walls, having the appearance of dungeons: these have remained the property of the mosque, while the houses above them belong to private individuals. They are let out to watermen, who deposit in them the Zemzem jars; or to less opulent hadjys, who wish to live in the mosque. Some of the surrounding houses still belong to the mosque, and were originally intended for public schools, as their name of Medrese implies: they are now all let out to hadjys. In one of the largest of them, Mohammed Aly Pasha lived; in another Hassan Pasha.*

* One of the finest Medreses in Mekka, built by order of Kail Beg, Sultan of Egypt, in A. H. 888, in the side of the mosque fronting the street Masaa, has also become a private building, after having been deprived of its revenue by the peculation of its guardians. Besides the Medreses,

Close to Bab Ibrahim is a large Medrese, now the property of Seyd Ageyl, one of the principal merchants of the town, whose warehouse opens into the mosque. This person, who is aged, has the reputation of great sanctity; and it is said that the hand of Sherif Ghaleb, when once in the act of collaring him, for refusing to advance some money, was momentarily struck with palsy. He has every evening assemblies in his house, where theological books are read,* and religious topics discussed.

there were other buildings of less extent erected by different Sultans of Egypt and Constantinople for similar purposes, called Rebat, where poor pilgrims might reside, who chose to study there; but these have shared the fate of the Medreses, and are now either the private property of Mekkawys, or let to individuals on long leases by the mosque, and used as common lodging-houses.

* The cousin of this man is the famous pirate Syd Mohammed el Ageyl, who has committed many outrages upon European ships in the Red Sea, and even insulted the English flag. In the beginning of 1814 he was called to Djidda, with offers to enter the service of Mohammed Aly Pasha, who, it was then thought, had some hostile intentions against Yemen. The Pasha made him considerable presents, either in the hope of engaging him in his service, or of securing his friendship; but the pirate declined his proposals. He has amassed great wealth; has establishments in almost every harbour of the Red Sea; and is

Among other buildings forming the enclosure of the Mesjed, is the Mehkam, or house of justice, close by the Bab Zyade: it is a fine, firmly-built structure, with lofty arches in the interior, and has a row of high windows looking into the mosque. It is inhabited by the Kadhy. Adjoining to it stands a large Medrese, inclosing a square, known by the name of Medrese Soleymanye, built by Sultan Soleyman, and his son Selym II., in A.H. 973. It is always well filled with Turkish hadjys, the friends of the Kadhy, who disposes of the lodgings.

The exterior of the mosque is adorned with seven minarets, irregularly distributed:—1. Minaret of Bab el Omra; 2. of Bab el Salam; 3. of Bab Aly; 4. of Bab el Wodaa; 5. of Medrese Kail Beg; 6. of Bab el Zyade; 7. of Medreset Sultan Soleyman. They are quadrangular or round steeples, in no way differing from other minarets. The entrance to them is from the different buildings round the mosque, which they adjoin. A beautiful view of the busy crowd below is obtained by ascending the most northern one.

adored by his sailors and soldiers for his great liberality. Like his cousin at Mekka, he has succeeded in making people believe that he is endowed with supernatural powers.

It will have been seen by the foregoing description, that the mosque of Mekka differs little in its construction from many other buildings of the same nature in Asia. The mosque of Zakaria at Aleppo, the great mosque called El Amouy at Damascus, and the greater number of the larger mosques at Cairo, are constructed exactly upon the same plan, with an arched colonnade round an open square. None is more like it than the mosque of Touloun, at Cairo, built in A. H. 263; and that of Ammer, situated between Cairo and Old Cairo, upon the spot where Fostat once stood: it was built by Ammer Ibn el Aas, in the first years of the conquest of Egypt; it has an arched fountain in the midst, where at Mekka stands the Kaaba; but is only one-third as large as the mosque of Mekka. The history of Beitullah (or God's house) has exercised the industry of many learned Arabians: it is only in latter times that the mosque has been enlarged; many trees once stood in the square, and it is to be regretted that others have not succeeded them.

The service of the mosque occupies a vast number of people. The Khatybs, Imams, Muftis, those attached to Zemzem, the Mu-

eddins who call to prayers, numbers of olemas, who deliver lectures, lamp-lighters and a crowd of menial servants, are all employed about the Beitullah. They receive regular pay from the mosque, besides what they share of the presents made to it by hadjys, for the purpose of distribution; those not made for such purpose, are reserved for the repairs of the building. The revenue of the mosque is considerable, although it has been deprived of the best branches of its income.

There are few towns or districts of the Turkish empire in which it does not possess property in land or houses; but the annual amount of this property is often withheld by provincial governors, or at least it is reduced, by the hands through which it passes, to a small proportion of its real value. El Ishaaky, in his History of Egypt, states, that in the time of Sultan Achmed, the son of Sultan Mohammed, (who died in A. H. 1027,) Egypt sent yearly to Mekka two hundred and ninety-five purses, destined principally for the mosque, and forty-eight thousand and eighty erdebs of corn. Bayazyd Ibn Sultan Mohammed Khan (in 912) fixed the income of Mekka and Medina, to be sent from Con-

stantinople, at fourteen thousand ducats per annum, in addition to what his predecessors had already ordered; and Sultan Solyman Ibn Selym I. increased the annual income of Mekka, sent from Constantinople, which his father Selym had fixed at seven thousand erdebs of corn, to ten thousand erdebs, and five thousand for the inhabitants of Medina.* He likewise fixed the *surra* from Constantinople, or, as it is called, the Greek surra, at thirty-one thousand ducats per annum.† Almost all the revenues derived from Egypt were sequestrated by the Mamelouk Beys; and Mohammed Aly has now seized what remained. Some revenue is yet drawn from Yemen, called Wakf el Hamam, and a little is brought in annually by the Hadj caravans. At present, therefore, the mosque of Mekka may be called poor in comparison with its former state.‡ Excepting a few golden

* See Kotobeddyn.

† See Asamy. These surras (or purses) were first instituted by Mohammed Ibn Sultan Yalderem, in A. H. 816.

‡ The princes of India have frequently given proofs of great munificence towards the mosque at Mekka. In A. H. 798, large presents in money and valuable articles were sent by the sovereigns of Bengal and Cambay; those of Bengal, especially, are often mentioned as benefactors by Asamy.

lamps in the Kaaba, it possesses no treasures whatever, notwithstanding the stories prevalent to the contrary ; and I learnt from the Kadhy himself, that the Sultan, in order to keep up the establishment, sends at present four hundred purses annually, as a present to the Kaaba ; which sum is partly expended in the service of the mosque, and partly divided among the servants belonging to it.

The income of the mosque must not be confounded with that of a number of Mekkawys, including many of the servants, which they derive from other pious foundations in the Turkish empire, known by the name of Surra, and of which a great part still remains untouched. The donations of the hadjys, however, are so ample as to afford abundant subsistence to the great numbers of idle persons employed about the mosque ; and as long as the pilgrimage exists, there is no reason to apprehend their wanting either the necessaries or the luxuries of life.

The first officer of the mosque is the Nayb el Haram, or Hares el Haram, the guardian who keeps the keys of the Kaaba. In his hands are deposited the sums bestowed as presents to the building, and which he distri-

butes in conjunction with the Kadhy: under his directions, also, the repairs of the building are carried on.* I have been assured, but do not know how truly, that the Nayb el Haram's yearly accounts, which are countersigned by the Sherif and Kadhy, and sent to Constantinople, amount to three hundred purses, merely for the expenses of the necessary repairs, lighting, carpets, &c., and the maintenance of the eunuchs belonging to the temple. This officer happens at present to be one of the heads of the three only families descended from the ancient Koreysh who remain resident at Mekka. Next to him, the second officer of the mosque in rank is the Aga of the eunuchs, or, as he is called, Agat el Towashye. The eunuchs perform the duty of police officers in the temple; † they prevent disorders, and daily wash and sweep, with large brooms, the pavement round the Kaaba. In time of rain, I have seen

* The honour of keeping the keys of the Kaaba, and the profits arising from it, were often subjects of contention among the ancient Arabian tribes.

† The employment of slaves or eunuchs in this mosque is of very ancient date. Mawya Ibn Aly Sofyan, a short time after Mohammed, first ordered slaves for the Kaaba. Vid. Fasy.

the water stand on the pavement to the height of a foot; on such occasions many of the hadjys assist the eunuchs in removing it through several holes made in the pavement, which, it is said, lead to large vaults beneath the Kaaba, though the historians of Mekka and of the temple make no mention of them. The eunuchs are dressed in the Constantinopolitan *kaouk*, with wide robes, bound by a sash, and carry a long stick in their hands. The engraving of their dress given by d'Ohsson is strikingly correct; as are, in general, all the representations of costume in that work, which I had an opportunity of comparing with the original.* The number of eunuchs now exceeds forty, and they are supplied by Pashas and other grandees, who send them, when young, as presents to the mosque: one hundred dollars are sent with each as an outfit. Mohammed Aly presented ten young eunuchs to the mosque. At present there are ten grown-up

* This excellent work is the only perfect source of information respecting the laws and constitution of the Turkish empire; but it must not be forgotten that the practices prevalent in the provinces are, unfortunately, often in direct contravention of the spirit and letter of the code of law, as explained by the author.

persons, and twenty boys; the latter live together in a house, till they are sufficiently instructed to be given in charge to their elder brethren, with whom they remain a few years, and then set up their own establishments. Extraordinary as it may appear, the grown-up eunuchs are all married to black slaves, and maintain several male and female slaves in their houses as servants. They affect great importance; and in case of quarrels or riots, lay freely about them with their sticks. Many of the lower classes of Mekka kiss their hands on approaching them. Their chief, or Aga, whom they elect among themselves, is a great personage, and is entitled to sit in the presence of the Pasha and the Sherif. The eunuchs have a large income from the revenues of the mosque, and from private donations of the hadjys; they also receive regular stipends from Constantinople, and derive profit from trade; for, like almost all the people of Mekka, and even the first clergy, they are more or less engaged in traffic; and their ardour in the pursuit of commercial gain is much greater than that which they evince in the execution of their official duties, being equalled only by the eagerness with which they court the friendship of wealthy hadjys.

Most of the eunuchs, or Towashye, are negroes; a few were copper-coloured Indians. One of the former is sometimes sent to the Soudan countries, to collect presents for the Kaaba. The fate of a eunuch of this description is mentioned by Bruce. Some years since a Towashye obtained permission to return to Soudan, on presenting another person to the mosque in his stead. He then repaired to Borgo, west of Darfour, and is now the powerful governor of a province.

Whenever negro hadjys come to Mekka, they never fail to pay assiduous court to the Towashyes. A Towashye, after having been once attached to the service of the Kaaba, which confers on him the appellation of Towashye el Neby (the Prophet's eunuch), can never enter into any other service.

In the time of Ramadhan, (the last days of which month, in 1814, I passed at Mekka,) the mosque is particularly brilliant. The hadjys, at that period, (which happened to be in the hottest time of the year,) generally performed the three first daily prayers at home, but assembled in large crowds in the mosque, for their evening devotions. Every one then carried in his handkerchief a few dates, a little bread and cheese, or some

grapes, which he placed before him, waiting for the moment of the call to evening prayers, to be allowed to break the fast. During this period of suspense, they would politely offer to their neighbours a part of their meal, and receive as much in return. Some hadjys, to gain the reputation of peculiar charitableness, were going from man to man, and placing before each a few morsels of viands, followed by beggars, who, in their turn, received these morsels from those hadjys before whom they had been placed. As soon as the Imam on the top of Zemzem began his cry of "Allahou Akbar," (God is most great!) every one hastened to drink of the jar of Zemzem water placed before him, and to eat something, previous to joining in the prayer; after which they all returned home to supper, and again revisited the mosque, for the celebration of the last evening orisons. At this time, the whole square and colonnades were illuminated by thousands of lamps; and, in addition to these, most of the hadjys had each his own lantern standing on the ground before him. The brilliancy of this spectacle, and the cool breeze pervading the square, caused multitudes to linger here till midnight. This square, the only wide and open place in the

whole town, admits through all its gates the cooling breeze; but this the Mekkawys ascribe to the waving wings of those angels who guard the mosque. I witnessed the enthusiasm of a Darfour pilgrim, who arrived at Mekka on the last night of Ramadhan. After a long journey across barren and solitary deserts, on his entering the illuminated temple, he was so much struck with its appearance, and overawed by the black Kaaba, that he fell prostrate close by the place where I was sitting, and remained long in that posture of adoration. He then rose, burst into a flood of tears, and in the height of his emotion, instead of reciting the usual prayers of the visitor, only exclaimed, "O God, now take my soul, for this is Paradise!"

The termination of the Hadj gives a very different appearance to the temple. Disease and mortality, which succeed to the fatigues endured on the journey, or are caused by the light covering of the ihram, the unhealthy lodgings at Mekka, the bad fare, and sometimes absolute want, fill the mosque with dead bodies, carried thither to receive the Imam's prayer, or with sick persons, many of whom, when their dissolution approaches, are

brought to the colonnades, that they may either be cured by a sight of the Kaaba, or at least have the satisfaction of expiring within the sacred enclosure. Poor hadjys, worn out with disease and hunger, are seen dragging their emaciated bodies along the columns; and when no longer able to stretch forth their hand to ask the passenger for charity, they place a bowl to receive alms near the mat on which they lay themselves. When they feel their last moments approaching, they cover themselves with their tattered garments; and often a whole day passes before it is discovered that they are dead. For a month subsequent to the conclusion of the Hadj, I found, almost every morning, corpses of pilgrims lying in the mosque; myself and a Greek hadjy, whom accident had brought to the spot, once closed the eyes of a poor Mogrebyn pilgrim, who had crawled into the neighbourhood of the Kaaba, to breathe his last, as the Moslems say, "in the arms of the prophet and of the guardian angels." He intimated by signs his wish that we should sprinkle Zemzem water over him; and while we were doing so, he expired: half an hour afterwards he was buried. There are several

persons in the service of the mosque employed to wash carefully the spot on which those who expire in the mosque have lain, and to bury all the poor and friendless strangers who die at Mekka.

SOME HISTORICAL NOTICES

CONCERNING THE KAABA, AND THE TEMPLE OF MEKKA; EXTRACTED FROM THE WORKS OF EL AZRAKY, EL FASY, KOTOBEDDYN, AND ASAMY, WRITERS MORE PARTICULARLY MENTIONED IN THE INTRODUCTION.

MOHAMMEDAN mythology affirms that the Kaaba was constructed in heaven two thousand years before the creation of this world, and that it was there adored by the angels, whom the Almighty commanded to perform the Towaf, or walk round it. Adam, who was the first true believer, erected the Kaaba upon earth, on its present site, which is directly below the spot that it occupied in heaven. He collected the stones for the building from the five holy mountains: Lebanon, Tor Syna (Mount Sinai), El Djoudy (the name given by Muselmans to the mountain on which the ark of Noah rested after the deluge), Hirra,

or Djebel Nour, and Tor Zeyt (the mountain to which, as I believe, an allusion is made in the ninety-fifth chapter of the Koran). Ten thousand angels were appointed to guard the structure from accidents: but they seem, from the history of the holy building, to have been often remiss in their duty. The sons of Adam repaired the Kaaba; and after the deluge, Ibrahim (Abraham), when he had abandoned the idolatry of his forefathers, was ordered by the Almighty to reconstruct it. His son Ismayl, who from his infancy resided with his mother Hadjer (Hagar) near the site of Mekka, assisted his father, who had come from Syria to obey the commands of Allah: on digging, they found the foundations which had been laid by Adam. Being in want of a stone to fix into the corner of the building as a mark from whence the Towaf, or holy walk round it, was to commence, Ismayl went in search of one. On his way towards Djebel Kobeys, he met the angel Gabriel, holding in his hand the famous black stone. It was then of a refulgent bright colour, but became black, says El Azraky, in consequence of its having suffered repeatedly by fire, before and after the introduction of Islam. Others say its colour was changed by the sins of

those who touched it. At the day of judgment, it will bear witness in favour of all those who have touched it with sincere hearts, and will be endowed with sight and speech.

After the well of Zemzem was miraculously created, and before Ibrahim began to build the Kaaba, the Arab tribe of Beni Djorham, a branch of the Amalekites, settled here, with the permission of Ismayl and his mother, with whom they lived. Ismayl considered the well as his property; but having intermarried with the Djorham tribe, they usurped, after his death, the possession both of the well and the Kaaba. During their abode in this valley, they rebuilt or thoroughly repaired the Kaaba; but the well was choked up by the violence of torrents, and remained so for nearly one thousand years. The tribe of Khozaa afterwards kept possession of the Kaaba for three hundred years; and their successors, of the tribe of Kossay Ibn Kelab, again rebuilt it; for being constantly exposed to the devastations of torrents, it was often in need of repair. It had hitherto been open at the top: they roofed it; and from this period its history becomes less involved in fable and uncertainty.

An Arab of Kossay, named Ammer Ibn

Lahay, first introduced idolatry among his countrymen; he brought the idol, called Hobal, from Hyt, in Mesopotamia,* and set it up at the Kaaba. Idolatry then spread rapidly; and it seems that almost every Arab tribe chose its own god or tutelar divinity; and that, considering the Kaaba as a Pantheon common to them all, they frequented it in pilgrimage. The date-tree, called Ozza, says Azraky, was worshipped by the tribe of Khozaa; and the Beni Thekyf adored the rock called El Lat; a large tree, called Zat Arowat, was revered by the Koreysh; the holy places, Muna, Szafa, Meroua, had their respective saints or demi-gods; and the historians give a long list of other deities. The number of idols increased so much, that one was to be found in every house and tent of this valley; and the Kaaba was adorned with three hundred and sixty of them, corresponding probably to the days of the year.

The tribe of Kossay were the first who built houses round the Kaaba; in these they lived during the day, but in the evening they always returned to their tents, pitched upon the neighbouring mountains. The succes-

* See El Azraky.

sors of the Beni Kossay at Mekka, or Bekka, (the name then applied to the town,) were the Beni Koreysh. About their time the Kaaba was destroyed by fire; they rebuilt it of wood, of a smaller size than it had been in the time of the Kossay, but indicating by the wall Hedjer (already described) its former limits. The roof was supported within by six pillars; and the statue of Hobal, the Arabian Jupiter, was placed over a well, then existing within the Kaaba. This happened during the youth of Mohammed. All the idols were replaced in the new building; and El Azraky adduces the ocular testimony of several respectable witnesses, to prove a remarkable fact, (hitherto, I believe, unnoticed,) that the figure of the Virgin Mary, with the young Aysa (Jesus) in her lap, was likewise sculptured as a deity upon one of the six pillars nearest to the gate.

The grandfather of Mohammed, Abd el Motalleb Ibn Hesham, had restored the well of Zemzem by an excavation some time before the burning of the Kaaba.

When the victorious Mohammed entered the town of his fathers, he destroyed the images in the temple, and abolished the idolatrous worship of his countrymen; and his

Mueddin, the negro Belal, called the Moslems to prayers from the top of the Kaaba.

The Koreysh had built a small town round the Kaaba, which they venerated so much that no person was permitted to raise the roof of his house higher than that of the sacred structure. The pilgrimage to this holy shrine, which the pagan Arabs had instituted, was confirmed by Islam.

Omar Ibn Khatab first built a mosque round the Kaaba. In the year of the Hedjra 17, having purchased from the Koreysh the small houses which enclosed it, and carried a wall round the area, Othman Ibn Affan, in A. H. 27, enlarged the square; and in A. H. 63, when the heretic and rebel Yezyd was besieged at Mekka by Abdallah Ibn Zebeyr, the nephew of Aysha, the Kaaba was destroyed by fire, some say accidentally, while others affirm it to have been done by the slinging machines directed against it by Yezyd from the top of Djebel Kobeys, where he had taken post. After his expulsion, Ibn Zebeyr enlarged the enclosure of the wall by purchasing some more houses of the Mekkawys, and by including their site, after having levelled them, within the wall. He also rebuilt the Kaaba upon an enlarged scale, raising it from

eighteen pikes (its height under the Koreysh) to twenty-seven pikes, or nearly equal to what it was in the time of the Beni Kossay. He opened two doors into it, level with the surface of the area, and constructed a double roof, supported by three instead of six pillars, the former number. This new building was twenty-five pikes in length, twenty in breadth on one side, and twenty-one on the other. In the interior, the dry well, called Byr Ahsef, still remained, wherein the treasures were deposited, particularly the golden vessels that had been presented to the Kaaba. It was at this period that the structure took the name of Kaaba, which is said to be derived from *kaab*, a die or cube, the form which the building now assumed. Its former title was the House of God, (Beitullah,) or the Old House, a name still often applied to it.

Twenty years after the last-mentioned date, El Hadjadj Ibn Yousef el Thakafy, then governor of Mekka, disliking the enlarged size of the Kaaba, reduced it to the proportions it had in the time of the Koreysh, cutting off six pikes from its length; he also restored the wall called Hedjer, which Ibn Zebeyr had included within the building. The size then given to the edifice is the same as that

of the present structure, it having been scrupulously adhered to in all the repairs or re-erections which subsequently took place.

Towards the end of the first century of the Hedjra, Wolyd Ibn Abd el Melek was the first who reared columns in the mosque. He caused their capitals to be covered with thin plates of gold, and incurred a great expense for decorations: it is related that all the golden ornaments which he gave to the building were sent from Toledo in Spain, and carried upon mules through Africa and Arabia.

Abou Djafar el Mansour, one of the Abassides, in A. H. 139, enlarged the north and south sides of the mosque, and made it twice as large as it had been before, so that it now occupied a space of forty-seven pikes and a half in length. He also paved the ground adjoining the well of Zemzem with marble.

The Khalife El Mohdy added to the size of the mosque at two different periods; the last time, in A. H. 163, he bought the ground required for these additions from the Mekkawys, paying to them twenty-five dinars for every square pike. It was this Khalife who brought the columns from Egypt, as I have already observed. The improvements which

he had begun, were completed by his son El Hady. The roof of the colonnade was then built of *sadj*, a precious Indian wood. The columns brought from Egypt by El Mohdy, were landed at one day's journey north of Djidda; but some obstacles arising, they were not all transported to Mekka, some of them having been abandoned on the sands near the shore. I mention this for the sake of future travellers, who, on discovering them, might perhaps consider them as the vestiges of some powerful Greek or Egyptian colony.

The historians of Mekka remark, and not without astonishment, that the munificent Khalife Haroun er Rasheid, although he repeatedly visited the Kaaba, added nothing to the mosque, except a new pulpit, or mambar.

A. H. 226. During the Khalifat of Motasem b'illah, the well of Zemzem was covered above: it had before been enclosed all round, but not roofed.

A. H. 241. The space between the Hedjer and the Kaaba was laid out with fine marbles. At that time there was a gate leading into the space enclosed within the Hedjer.

The Khalife El Motaded, in A. H. 281, put the whole mosque into a complete state

of repair: he rebuilt its walls; made new gates, assigning to them new names; and enlarged the building on the west side, by adding to it the space formerly occupied by the celebrated Dar el Nedowa; an ancient building of Mekka, well known in the history of the Pagan Arabs, which had always been the common council-house of the chiefs of Mekka. It is said to have stood near the spot where the Makam el Hanefy is now placed.

In A. H. 314, or, according to others, 301, Mekka and its temple experienced great disasters. The army of the heretic sect of the Carmates, headed by their chief, Abou Dhaher, invaded the Hedjaz, and seized upon Mekka: fifty thousand of its inhabitants were slain during the sack of the city, and the temple and the Kaaba were stripped of all their valuable ornaments. After remaining twenty-one days, the enemy departed, carrying with them the great jewel of Mekka, the black stone of the Kaaba. During the fire which injured the Kaaba, in the time of Ibn Zebeyr, the violent heat had split the stone into three pieces, which were afterwards joined together again, and replaced in the former situation, surrounded with a rim of

silver; this rim was renewed and strengthened by Haroun er Rasheid.

The Carmates carried the stone to Hedjer,* a fertile spot in the Desert, on the route of the Syrian caravan, north of Medina, which they had chosen as one of their abodes. They hoped that all the moslems would come to visit the stone, and that they should thus succeed to the riches which the pilgrims from every part of the world had brought to Mekka. Under this impression, Abou Dhaher refused an offer of fifty thousand dinars as a ransom for the stone; but after his death, the Carmates, in A. H. 339, voluntarily sent it back, having been convinced by experience that their expectations of wealth, from the possession of it, were ill founded, and that very few moslems came to Hedjer for the purpose of kissing it. At this time it was in two pieces, having been split by a blow from a Carmate during the plunder of Mekka.

Seventy years after its restoration to its ancient seat, the stone suffered another in-

* Asamy says that the stone was carried to El Hassa, near the Persian Gulf, a town which had been recently built by Abou Dhaher. I find, in the Travels of Ibn Batouta, a town in the province of El Hassa, called Hedjer.

dignity: Hakem b'amr Illah, the mad king of Egypt, who had some intentions of claiming divine honours for himself, sent, in A. H. 413, an Egyptian with the pilgrim caravan to Mekka, to destroy the stone. With an iron club concealed beneath his clothes, the man approached it, and exclaimed, "How long shall this stone be adored and kissed? There is neither Mohammed nor Aly to prevent me from doing this, and to-day I shall destroy this building!" He then struck it three times with his club. A party of horsemen, belonging to the caravan in which he had travelled from Egypt, were ready at the gates of the mosque to assist the lithoclast, as soon as he should have executed his task; but they were not able to protect him from the fury of the populace. He was slain by the dagger of a native of Yemen; the horsemen were pursued; and the whole Egyptian caravan was plundered on the occasion.

Upon inspection, it was found that three small pieces, of the size of a man's nail, had been knocked off by the blows; these were pulverised, and their dust kneaded into a cement, with which the fractures were filled up. Since that time, the stone has sustained no further misfortune, except in the year 1674,

when it was found, one morning, besmeared with dirt, together with the door of the Kaaba; so that every one who kissed it, retired with a sullied face. The author of this sacrilegious joke was sought in vain; suspicion fell upon some Persians, but the fact could not be proved against them.*

The sanctity of the stone appears to have been greatly questioned by one of the very pillars of Islam. El Azraky gives the testimony of several witnesses, who heard Omar Ibn Khatab exclaim, while standing before it:—"I know thou art a mere stone, that can neither hurt nor help me; nor should I kiss thee, had I not seen Mohammed do the same."

In A. H. 354, the Khalife El Mokteder built the vestibule near the gate of the mosque, called Bab Ibrahim, which projects beyond the straight line of the columns, and united in it two ancient gates, called Bab Beni Djomah and Bab el Khayatein. From that time no further improvements were made for several centuries.

In A. H. 802, a fire completely destroyed the north and west sides of the mosque: two

* See Asamy for these details.

years after, it was rebuilt at the expense of El Naszer Feradj Ibn Dhaher Berkouk, Sultan of Egypt. The wood necessary for that purpose was transported partly from Egypt and partly from Tayf, where the tree Arar, a species of cypress or juniper, furnished good timber.

In A. H. 906, Kansour el Ghoury, Sultan of Egypt, rebuilt the greater part of the side of Bab Ibrahim; and to him the Hedjaz owes several other public edifices.

In A. H. 959, in the reign of Solyman Ibn Selim I., Sultan of Constantinople, the roof of the Kaaba was renewed.

In A. H. 980, the same Sultan rebuilt the side of the mosque towards the street Mosaa, and caused all the domes to be raised which cover the roof of the colonnades. He also placed the fine pavement, which is now round the Kaaba, and a new pavement all around the colonnades.

In A. H. 984, his son Murad repaired and partly rebuilt the three other sides, that had not been touched by him.

In the year 1039, (or 1626 of our era,) a torrent from Djebel Nour rushed into the town, and filled the mosque so rapidly, that

all the persons then within it were drowned; whatever books, fine copies of the Koran, &c. &c. were left in the apartments round the walls of the building, were destroyed; and a part of the wall before the Kaaba, called Hedjer, and three sides of the Kaaba itself, were carried away. Five hundred souls perished in the town. In the following year the damage was repaired, and the Kaaba rebuilt, after the side which had escaped the fury of the torrent had been pulled down.

In 1072, the building over the well Zemzem was erected, as it now stands; and in 1074, the four Makams were built anew.

After this time, the historians mention no other material repairs or changes in the mosque; and I believe none took place in the eighteenth century. We may, therefore, ascribe the building, as it now appears, almost wholly to the munificence of the last Sultans of Egypt, and their successors, the Osmanly Sultans of Constantinople, since the fifteenth and sixteenth centuries.

In the autumn of 1816, several artists and workmen, sent from Constantinople, were employed in the Hedjaz to repair all the da-

mage caused by the Wahabys in the chapels of the saints of that country, as well as to make all the repairs necessary in the mosques at Mekka and Medina.

DESCRIPTION OF SEVERAL OTHER HOLY PLACES,

VISITED BY PILGRIMS AT MEKKA, AND IN ITS NEIGHBOURHOOD.

During the time of the Wahabys, no person dared to visit these places without exposing himself to their hostility; and all the buildings which had been erected on these spots were ruined by them, or their domes were, at least, destroyed.

In the town are shown:—

Mouled el Neby, the birth-place of Mohammed, in the quarter named from it. In the time of Fasy a mosque stood near it, called Mesdjed el Mokhtaba. During my stay, workmen were busily employed in reconstructing the building over the Mouled upon its former plan. It consists of a rotunda, the floor of which is about twenty-five feet below the level of the street, with a

staircase leading down to it. A small hole is shown in the floor, in which Mohammed's mother sat when she was delivered of him. This is said to have been the house of Abdillah, Mohammed's father.

Mouled Setna Fatme, or the birth-place of Fatme, the daughter of Mohammed, is shown in a good stone building, said to have been the house of her mother Khadidje, in the street called Zogag el Hadjar. A staircase leads down to the floor of this building, which, like that of the former, is considerably below the street. This small edifice includes two holy places: in one is a hole, similar to that in the Mouled el Neby, to mark the place where Fatme was born; and just by is another, of smaller depth, where she is said to have turned her hand-mill, or *rahha*, after she was grown up. In an apartment near this, a narrow cell is shown, where Mohammed used to sit, and receive from the angel Gabriel the leaves of the Koran brought from heaven. This place is called Kobbet el Wahy.

Mouled el Imam Aly, in the quarter called Shab Aly. This is a small chapel, in the floor of which a hole marks the spot where

Aly, the cousin of Mohammed, is said to have been born.

Mouled Seydna Abou Beker, a small chapel, just opposite to the stone which gave a salutation, "Salam Aleykum," to Mohammed whenever he passed it. No sacred spot is here shown; but its floor is covered with very fine Persian carpets.

All these Mouleds had undergone complete repair since the retreat of the Wahabys, except that of Mohammed, on which the workmen were still employed. The guardianship of these places is shared by several families, principally Sherifs, who attend by turns, with a train of servants. At every corner of the buildings are spread white handkerchiefs, or small carpets, upon which visitors are expected to throw some money; and the gates are lined with women, who occupy their seats by right, and expect a contribution from the pilgrim's purse. The value of a shilling, distributed in paras at each of the Mouleds, fully answers the expectation of the greedy and the indigent.

Mouled Abou Taleb, in the Mala, is completely destroyed, as I have already said; and will, probably, not be rebuilt.

Kaber Setna Khadidje: the tomb of Khadidje, the wife of Mohammed, the dome of which was broken down by the Wahabys, and is not yet rebuilt; it is regularly visited by hadjys, especially on Friday mornings. It lies in the large burial-ground of the Mala, at the declivity of the western chain; is enclosed by a square wall, and presents no objects of curiosity except the tomb-stone, which has a fine inscription in Cufic characters, containing a passage of the Koran from the chapter entitled, Souret el Kursy. As the character is not the ancient Cufic, I suspect that the stone was not intended originally to cover this grave: there is no date in the inscription. The Sherif Serour, predecessor of Ghaleb, had the vanity, on his death-bed, to order his family to bury his body close to the tomb of Khadidje, in the same enclosure where it still remains. At a short distance from hence, the tomb of Umna, the mother of Mohammed, is shown. It was covered with a slab of fine marble, bearing a Cufic inscription, in an older character than the former. The Wahabys broke it, and removed the two pieces, to show their indignation at the visits paid to the receptacles of the bones of mortals, which was, in their estimation, a species of

idolatry. Even at these tombs I found women, to whom permission was granted to spread their handkerchiefs, and ask alms of every visitor.

In walking about these extensive cemeteries, I found many other tomb-stones with Cufic inscriptions, but not in a very ancient character. I could decipher no date prior to the sixth century of the Hedjra (the twelfth of our era); but the greater part of them contain mere prayers, without either the name of the deceased, or a date. The tombs, in general, are formed of four large stones placed in an oblong square, with a broad stone set upright at one end, bearing the inscription. I saw no massive tomb or turban cut in stone, or any such ornament as is used in other parts of Asia. A few small buildings have been raised by the first families of Mekka, to enclose the tombs of their relations; they are paved inside, but have no roof, and are of the most simple construction. In two or three of them I found trees planted, which are irrigated from cisterns built within the enclosure for the reception of rain-water: here, the families to whom they belong sometimes pass the day. Of several buildings, surmounted with domes, in which men cele-

brated for their learning had been interred, the domes were invariably broken down by the Wahabys: these fanatics, however, never touched the tombs themselves, and every where respected the remains of the dead. Among the tombs are those of several Pashas of Syria and of Egypt, constructed with little ornament.

At the extremity of almost every tomb, opposite to the epitaph, I found the low shrub saber, a species of aloe, planted in the ground: it is an evergreen, and requires very little water, as its Arabic name, *saber*, (patience) implies: it is chosen for this purpose from an allusion to the patience necessary in waiting for the resurrection. On the whole, this burial-ground is in a state of ruin, caused, it is said, by the devastations of the Wahabys; but, I believe, still more by the little care which the Mekkawys take of the graves containing the bodies of their relations and friends.

The places visited out of the town are:—

Djebel Abou Kobeys. This mountain is one of the highest in the immediate neighbourhood of the town, and commands it from the east. Muselman tradition says that it was the first mountain created upon earth; its

name is found in almost every Arabic historian and poet. Two different spots upon its summit are visited by the pilgrims. The one is called Mekan el Hedjar (the spot of the stone), where Omar, who afterwards succeeded to the Khalifat, used to call the people to prayers, in the first years of Islam, when the Koreysh or inhabitants of Mekka were, for the greater part, idolaters. Here is shown a cavity cut in the rock, resembling a small tomb, in which it is said that God, at the deluge, ordered the guardian angels to place the black stone, revered by them long before Abraham built the Kaaba, and to make the rock unite over it, that the waters might not touch it; and that, after the deluge, the angel Gabriel split the rock, and conveyed the stone back to the site of the Kaaba. The other place of visit, or Zyara, is across a narrow valley, at a short distance from the former, on the summit of the mountain; it is called Mekan Shak el Kamr, or place where the moon was split—one of Mohammed's greatest miracles. The story, however, is now differently related by the Mekkawys, who say that, when he was praying here at mid-day, the first people among the incredulous Koreysh came and desired him

to convince them at once, by some miracles,* that he was really the prophet of the Almighty. "What shall I do," he replied, "to make you true believers?" "Let the sun retire," said they, "and the moon and stars appear; let the moon descend upon earth, come to this mountain, enter into one of the sleeves of your gown, issue by the other, return to the firmament, and then let day-light shine again upon us." Mohammed retired, addressed a short prayer to the Deity, and the whole miracle was forthwith performed; after which the Koreysh were converted. These and similar tales, applied to different places by the Mekkawys, for the purpose of extorting money from the pilgrims, are quite unsupported by the authenticated traditions of the prophet. To this spot the people of Mekka resort, that they may enjoy a view of the new moon of Ramadhan, and of the month following it. Between these two places, and a little to the east of them, are the ruins of a solid building, some walls only re-

* It is recorded by historians, that at the desire of some unbelieving Koreysh, he caused the full moon to appear as if cleft asunder, so that one half was visible behind Djebel Abou Kobeys, and the other at the opposite side of the hemisphere, above Djebel Kaykaan.

maining. It is said to have formerly been a state prison of the sherifs of Mekka. In it are several dungeon-like towers, and it was probably a castle built upon Djebel Kobeys by Mekether el Hashemy, a chief of Mekka, about the year 530 or 540 of the Hedjra; or it may have been a mosque called Mesdjid Ibrahim, which, according to Azraky, stood here in the seventh century of our era. It is vulgarly believed at Mekka that whoever eats a roasted sheep's head upon Djebel Kobeys, will be for ever cured of all head-aches.

Djebel Nour, the mountain of light. This lies to the north of the town. Passing the Sherif's garden-house on the road towards Arafat, a little further on, we enter a valley, which extends in a direction N. E. by N. and is terminated by the mountain, which is conical. Steps were formerly cut in the steep ascent, but they are now ruined; and it required three quarters of an hour, and much fatiguing exertion, to reach the top. In the rocky floor of a small building, ruined by the Wahabys, a cleft is shown, about the size of a man in length and breadth. It is said that Mohammed, wearied, and grieved at the assertions of his enemies and dubious adherents at Mekka, who had given out that

God had entirely abandoned him, retired to this mountain, and stretched himself out in the cleft, imploring help from above. The angel Gabriel was despatched to him with that short chapter of the Koran, which we call the ninety-fourth, beginning with the words "Have we not gladdened thy breast?" —the previous chapter alludes also to his state of grief. A little below this place is a small cavern in the red granite rock, which forms the upper stratum of this mountain; it is called Mogharat el Hira.* Here several other passages of the Koran are said to have been revealed to the prophet, who often repaired to this elevated spot; but none of those present could tell me what those passages were. The guardians of these two places are Bedouins of the tribe of Lahyan (or Laha-yn).

I had left Mekka on foot, at night, with a large party of hadjys, to visit this place, which

* In the time of the Pagan Arabs this mountain was called Djebel Hira. I may here add, that a great many mountains and valleys in the Hedjaz have lost their ancient names. This is amply proved by the topographical notices of Azraky, of the historians of Medina, and of Zamakhshary, in his valuable work entitled El Myat o' el djebal.

is usually done on Saturdays. We were on the summit before dawn; and when the sun rose, a very extensive view presented itself to the north and west, the other points being bounded by mountains. The country before us had a dreary aspect, not a single green spot being visible: barren black and grey hills, and white sandy valleys, were the only objects in sight. On the declivity of the mountain, a little way from the top, is a small stone reservoir, built to supply the visitors with water. It was dry when I saw it, and in bad repair.

Djebel Thor. About an hour and a half south of Mekka, to the left of the road to the village of Hosseynye, is a lofty mountain of this name, higher, it is said, than Djebel Nour. On the summit of it is a cavern in which Mohammed and his friend Abou Beker took refuge from the Mekkawys before he fled to Medina. A spider had spun its web before the entrance, and his pursuers seeing this, supposed, of course, that the fugitives could not be within. To this circumstance an allusion is made in the Koran (chap. ix.) I did not visit the spot.

El Omra. Of this building I have already spoken: it is a small chapel with a single row

of columns, on the road to Wady Fatme. Every pilgrim is required to visit it; but he is left to his own discretion respecting the places before mentioned. The Omra is surrounded by ruins of several habitations: there is a copious well near it, and traces of cultivation are seen in the valley. I believe the well to be that called by the historians of Mekka "Bir Tenaym." According to Fasy, a mosque, called Mesdjed Ahlyledje, stood here in the earliest times of Islam. I shall conclude my description of Mekka with that of the opening of the Kaaba, which I deferred, that the description of the mosque might not be interrupted.

The Kaaba is opened only three times in the year: on the 20th of the month of Ramadhan, on the 15th of Zulkade, and on the 10th of Moharram (or Ashour, as the Arabs call it). The opening takes place one hour after sun-rise, when the steps are wheeled up to the gate of the building: as soon as they touch the wall, immense crowds rush upon them, and in a moment fill the whole interior of the Kaaba. The steps are lined by the eunuchs of the mosque, who endeavour in vain to keep order, and whose sticks fall heavy upon those who do not drop a fee into

their hands; many of the crowd, however, are often unmercifully crushed. In the interior every visitor is to pray eight rikats, or make sixteen prostrations; in every corner of it two rikats: but it may easily be conceived how these prayers are performed, and that while one is bowing down, another walks over him. After the prayers are finished, the visitor is to lean with extended arms against any part of the wall, with his face pressed against it, and thus to recite two pious ejaculations. Sobbing and moaning fill the room; and I thought I perceived most heartfelt emotions and sincere repentance in many of the visitors: the following, and other similar ejaculations, are heard, and many faces are bedewed with tears: "O God of the house, O God forgive me, and forgive my parents, and my children! O God, admit me into paradise! O God, deliver our necks from hell-fire, O thou God of the old house!" I could not stay longer than five minutes; the heat was so great that I almost fainted, and several persons were carried out with great difficulty, quite senseless.

At the entrance sits a Sherif, holding the silver key of the Kaaba in his hand, which he presents to be kissed by the pilgrim, who

for this pays a fee, on coming out; money is also given to a eunuch, who sits by that Sherif. Some eunuchs on the steps, and several menial officers and servants on the pavement below, which surrounds the Kaaba, expect also to be paid. I heard many hadjys animadvert severely upon this shameful practice, saying that the most holy spot upon earth should not be made the scene of human avarice and greediness; but the Mekkawys are invulnerable to such reproaches.

The Kaaba remains open till about eleven o'clock. On the following day it is opened exclusively for women. After visiting the Kaaba, it is thought necessary to perform the towaf round it.

The interior of the Kaaba consists of a single room, the roof of which is supported by two columns, and it has no other light than what is received by the door. The ceiling, the upper half of the two columns, and the side walls, to within about five feet of the floor, are hung with a thick stuff of red silk, richly interwoven with flowers and inscriptions in large characters of silver; the lower part of each column is lined with carved aloe-wood; and that part of the walls below the silk hangings is lined with fine white

marble, ornamented with inscriptions cut in relief, and with elegant arabesques; the whole being of exquisite workmanship. The floor, which is upon a level with the door, and therefore about seven feet above the level of the area of the mosque, is laid with marble of different colours. Between the pillars numerous lamps are suspended, donations of the faithful, and said to be of solid gold; they were not touched by the Wahabys.* In the north-west corner of the chamber is a small gate, which leads up to the flat roof of the building. I observed nothing else worthy of remark; but the room is so dark, that it requires some time before any thing can be seen in it. The interior ornaments are coeval with the restoration of the Kaaba, which took place A. D. 1627. I am unacquainted with any holy ceremony observed in washing the floor of the Kaaba, as mentioned in the Travels of Aly Bey el Abasy: I have seen the Towasheys perform that duty, in the same manner as on the pavement around it; although it appears from the history of

* Kotobeddyn relates, that the Sheikhs of Mekka stole the golden lamps suspended in the Kaaba, and conveyed them away in the wide sleeves of their gowns. Many golden lamps were sent here by Sultan Soleyman.

Asamy, that the floor of the Kaaba is sometimes washed by great personages.

The visit to the interior of the Kaaba forms no part of the religious duty of the pilgrim, and many of them quit Mekka without seeing it. I saw it twice; on the 15th of Zulkade, and the 10th of Moharram. At the latter period the new hangings, brought from Cairo by Mohammed Aly, had been put up: they were of very rich stuff, much finer and closer in texture than the black exterior cover. The old hangings, which had been up for more than twenty years, were now publicly sold to devotees at the rate of about one dollar for a piece of six inches square. The right of offering these hangings was in the person who gave the exterior kessoua, though exceptions sometimes occurred, as in A. H. 865, when Shah Rokh, king of Persia, sent a magnificent covering for the interior.*

Before the gate called Bab-es-Salam is a shop where pieces both of the exterior and interior coverings are constantly for sale: those of the latter are most esteemed. I have seen waistcoats made of them, which, of course, are reckoned the safest coat of mail that one

* See Kotobeddyn.

of the faithful can wear. In the same shop are sold drawings of Mekka and Medina, done in a coarse and most gaudy style upon paper or linen, and small impressions of prayers, &c. from engravings on wood. I bought some of these, for the same purpose as the Zemzem bottles which I took from hence.

REMARKS ON THE INHABITANTS OF MEKKA AND DJIDDA.

Mekka and Djidda are inhabited by the same class of people; and their character and customs are the same. I have already remarked that all the rich Mekkawys have houses at Djidda, and that the commercial employments of the two cities are alike.

The inhabitants of Mekka may be all styled foreigners, or the offspring of foreigners, except a few Hedjaz Bedouins, or their descendants, who have settled here. The ancient tribe of Koreysh, which was divided into a wandering and a settled branch, is almost extinct. There are some Bedouins of Koreysh still in the neighbourhood; but the settled Koreysh, who were the inhabitants of Mekka in the time of Mohammed, have either been destroyed, or have migrated, in consequence of the frequent intestine wars. At this moment three Koreysh families only,

descendants of the ancient tribe of that name, are found at Mekka, the head of one of which is the Nayb, or keeper of the mosque; and the two others are poor people, also attached to its service. The neighbourhood of the great mart of Djidda, the yearly arrival of immense caravans, and the holy house, have attracted, however, a sufficient number of strangers to supply the place of the Koreysh. In every hadj some of the pilgrims remain behind: the Mohammedan, whenever resident for any time in a town, takes a wife, and is thus often induced to settle permanently on the spot. Hence most of the Mekkawys are descendants of foreigners from distant parts of the globe, who have adopted Arabian manners, and, by intermarrying, have produced a race which can no longer be distinguished from the indigenous Arabians. On questioning shopkeepers, merchants, olemas, metowafs, and indeed people of every description, they are found to be the sons, grandsons, or descendants of foreigners. The most numerous are those whose fathers came from Yemen and Hadramaut; next to them in numbers are the descendants of Indians, Egyptians, Syrians, Mogrebyns, and Turks. There are also Mekkawys of Persian origin;

Tatars, Bokhars, Kurds, Afghans; in short, of almost every Mohammedan country in the world. The Mekkawy is careful in preserving, by tradition, the knowledge of his original country. My metowaf or guide traced his descent to an Usbek Tatar, from the neighbourhood of Bokhara, and whenever any hadjys arrived from that quarter, he never failed to recommend himself as their guide, though entirely ignorant of their language.

There is, however, one branch of the ancient Arabians remaining in Mekka; these are the native Sherifs, (as distinguished from the descendants of foreign Sherifs who have settled here:) they derive their pedigree from Hassan and Hosseyn, the sons of Fatme, the daughter of Mohammed; a descent claimed equally by the other Sherifs, but whose genealogies are supposed to be less authentic. The Mekka Sherifs form a large class, into which no foreigners are admitted, and it is spreading over many other parts of Arabia. I am not thoroughly acquainted with their history, or the period at which they began to branch out into particular tribes; and I can only state that they acknowledge many, but not all Sherifs of Yemen, and other parts of the Hedjaz, as their

distant relations: at present they are divided into several tribes, out of one of which the reigning Sherif must be chosen, as I shall mention below. At Mekka a difference is observed in the name given to the Sherifs, according to their profession. Those who are employed in study and the law, and occupied more or less about the temple and its dependencies, are called Seyd, while those who become soldiers, and mix in state affairs, are known exclusively by the term Sherif. The Seyds are followers of religion (say the Mekkawys), the Sherifs are soldiers. The son usually follows the vocation of the father. These native Sherifs are the head men of the town, or at least were so before their pride was broken by the Turkish conquest.

Though a mixed population, the inhabitants of Mekka wear the same sort of dress, and have the same customs; and although of different origin, they seem to be much less tenacious of their national costume and manners in this holy city than any where else. In Syria and Egypt, strangers from all parts of Asia retain with the greatest strictness the dress and mode of living of their native countries, though established for life in their new abodes; a circumstance which renders

the view of an eastern bazar infinitely more interesting than any large assemblage of people in Europe. In the Hedjaz, on the contrary, most of the foreign visitors change their native costume for that of the people of the country; and their children born there are brought up and clothed in the fashion of the Mekkawys. The Indians, as I have already remarked in speaking of Djidda, offer an exception to this general rule; they form a distinct colony, and retain their native language, which the children of other strangers usually forget, their mothers being in many instances Arabs, natives of Mekka.

The colour of the Mekkawy and Djiddawy is a yellowish sickly brown, lighter or darker according to the origin of the mother, who is very often an Abyssinian slave. Their features approach much nearer to those of Bedouins than I have observed in any townsmen of the East; this is particularly observable in the Sherifs, who are gifted with very handsome countenances; they have the eye, face, and aquiline nose of the Bedouin, but are more fleshy. The lower class of Mekkawys are generally stout, with muscular limbs, while the higher orders are distinguishable by their meagre emaciated forms,

as are also all those inhabitants who draw their origin from India or Yemen. The Bedouins who surround Mekka, though poor, are much stronger-bodied than the wealthier Bedouins of the interior of the Desert, probably because their habits are less roving, and because they are less exposed to the hardships of long journies. The Mekkawy, it may be generally said, is inferior in strength and size to the Syrian or Egyptian, but far exceeds him in expressive features, and especially in the vivacity and brilliancy of the eye.

All the male natives of Mekka and Djidda are tattooed with a particular mark, which is performed by their parents when they are forty days of age. It consists of three long cuts down both cheeks, and two on the right temple, the scars of which, sometimes three or four lines in breadth, remain through life. It is called Meshále. The Bedouins do not follow this practice; but the Mekkawys pride themselves in the distinction, which precludes the other inhabitants of the Hedjaz from claiming, in foreign countries, the honour of being born in the holy cities. This tattooing is sometimes, though very seldom, applied to female children. The people of Bornou, in the interior of Africa, have a

similar, though much slighter, mark on both cheeks.

The dress of the higher classes, in winter, is a cloth *benish*, or upper-cloak; and a *djubbe*, or under-cloak, likewise of cloth, and such as is worn in all parts of Turkey. A showy silk gown, tied with a thin cashmere sash, a white muslin turban, and yellow slippers, constitute the rest of the dress. In summer, instead of the cloth benish, they wear one of very slight silk stuff, of Indian manufacture, called Moktar khána.

The highest classes, who affect the Turkish fashion in their dress, wear red Barbary caps under the turban; those of the other classes are of linen richly embroidered with silk, the work of the women of Mekka, and a common present from a woman to her lover: on the top sometimes are embroidered in large characters sentences of the Koran.

The gowns of well-dressed people of the middle class are generally of white India muslin, without any lining; they are called *beden*, and differ from the common Levantine *antery*, in being very short, and without sleeves, and in being of course much cooler: over the beden a djubbe of light cloth, or Indian silk stuff, is worn, which, in time of

great heat, a man throws over his shoulders; the gown and under-shirt are then his only covering. The shirts are of Indian silk or Egyptian or Anatolian linen, and as fine as the wearer can afford to purchase.

The lower classes usually wear, at least in summer, nothing but a shirt, and instead of trowsers a piece of yellow Indian nankin, or striped Egyptian linen round their loins; over this, in winter, they have a beden of striped Indian calico, but without a belt to tie it round the body.

The lower and middle classes wear sandals instead of shoes, a custom very agreeable in this hot climate, as it contributes to the coolness of the feet. The best sandals come from Yemen, where all kinds of leather manufacture seem to flourish.

In summer, many people, and all the lower Indians, wear the cap only, without the turban. The usual turban is of Indian cambric, or muslin, which each class ties round the head in a particular kind of fold. Those who style themselves Olemas, or learned doctors, allow the extremity to fall down in a narrow stripe to the middle of their back. The Mekkawys are cleaner in their dress than any Eastern people I have seen. As white

muslin, or white cambric, forms the principal part of their clothing, it requires frequent washing; and this is regularly done, so that even the poorest orders endeavour to change their linen at least once a week. With the higher and middle classes, the change is, of course, more frequent. The rich wear every day a different dress; and it is no uncommon thing with many to possess thirty or forty suits. The people of the Hedjaz delight in dress much more than the northern Mohammedans; and the earnings of the lower classes are mostly spent in clothes. When a Mekkawy returns home from his shop, or even after a short walk into the town, he immediately undresses, hangs up his clothes over a cord tied across his sitting-room, takes off his turban, changes his shirt, and then seats himself upon his carpet, with a thin undercap upon his head. In this dishabille they receive visitors; and to delineate a Mekkawy, he should be represented sitting in his undress, near a projecting latticed window, having in one hand a sort of fan, generally of this form,

made of chippings of date-leaves, with which he drives away the flies; and in the other, the long snake of his Persian pipe.

On feast-days they display their love of dress in a still higher degree; from the richest to the poorest, every one must then be dressed in a new suit of clothes; and if he cannot afford to buy, he hires one from the dealers for two or three days. On these occasions, as much as one hundred piastres are sometimes given for the hire of a dress, worth altogether, perhaps, fifteen hundred or two thousand piastres. No one is then content with a dress suited to his station in life, but assumes that of the class above him. The common shopkeeper, who walks about the whole year in his short gown, with a napkin round his loins, appears in a pink-coloured benish, lined with satin, a gold-embroidered turban, a rich silk sash, worked with silver thread, and a djombye, or crooked knife, stuck in his sash, the scabbard of which is covered with coins of silver and gold. The children are dressed out in the same expensive manner; and a person would submit to be called a thief, rather than allow those of equal rank to exceed him in finery. In general, the most gaudy colours are preferred; and the

upper cloak must always be a contrast in colour to the garment worn beneath it. During festivals, cashmere shawls are also worn, though seldom seen at other times, except on women, and the warlike Sherifs; but every Mekkawy in easy circumstances has an assortment of them in his wardrobe. After the feast, the fine suit is laid aside, and every one returns to his wonted station. Every grown-up Mekkawy carries a long stick; among the lower orders, they may rather be called bludgeons. An olema is never seen without his stick. Few persons go armed, except among the lower classes, or the Sherifs, who carry crooked knives in their belts.

The women of Mekka and Djidda dress in Indian silk gowns, and very large blue striped trowsers, reaching down to the ankles, and embroidered below with silver thread; over these they wear the wide gown called *habra*, of black silk stuff, used in Egypt and Syria; or a blue and white striped silk *mellaye* of Indian manufacture. The face is concealed by a white, or light blue *borko;* on the head, covered by the mellaye, they wear a cap like the men's, around which a

piece of coloured muslin is tightly twisted in folds. The head-dress is said to be less ornamented with gold coins, pearls, and jewels, than that of the ladies of Egypt and Syria; but they have, at least, one string of sequins tied round it: many have gold necklaces, bracelets, and silver ankle-rings. The poorer women wear the blue Egyptian shirt, and large trowsers, like those already mentioned; and bracelets of horn, glass, or amber.

The children of Mekka are not so spoiled by their parents as they are in other countries of the East; as soon as they can walk freely, they are allowed to play in the street before the house, clad in very light clothes, or rather half-naked. On this account, probably, they are stouter and healthier than the bandaged children of Syria and Egypt; of whom it may be truly said that they are often nursed to death.

There are few families at Mekka, in moderate circumstances, that do not keep slaves. Mohammed found the African slave-trade so firmly established in Arabia, that he made no effort to abolish it; and thus he has confirmed, and extended throughout Northern Africa, this traffic, with all its attendant

cruelties, besides those which have followed the propagation of Islam. The male and female servants are negroes, or *noubas*, usually brought from Sowakin: the concubines are always Abyssinian slaves. No wealthy Mekkawy prefers domestic peace to the gratification of his passions; they all keep mistresses in common with their lawful wives: but if a slave gives birth to a child, the master generally marries her, or, if he fails to do so, is censured by the community. The keeping of Abyssinian concubines is still more prevalent at Djidda. Many Mekkawys have no other than Abyssinian wives, finding the Arabians more expensive, and less disposed to yield to the will of the husband. The same practice is adopted by many foreigners, who reside in the Hedjaz for a short time. Upon their arrival, they buy a female companion, with the design of selling her at their departure; but sometimes their stay is protracted; the slave bears a child; they marry her, and become stationary in the town. There are very few men unmarried, or without a slave. This, indeed, is general in the East, and no where more so than at Mekka. The mixture of Abyssinian

blood has, no doubt, given to the Mekkawys that yellow tinge of the skin which distinguishes them from the natives of the Desert.

Among the richer classes, it is considered shameful to sell a concubine slave. If she bears a child, and the master has not already four legally married wives, he takes her in matrimony; if not, she remains in his house for life; and in some instances the number of concubines is increased to several dozen, old and young. The middling and lower classes in Mekka are not so scrupulous as their superiors: they buy up young Abyssinians on speculation; educate them in the family; teach them cooking, sewing, &c.; and then sell them at a profit to foreigners, at least such as prove barren. I have been informed by physicians, barbers, and druggists, that the practice of causing abortion is frequent here. The seed of the tree which produces the balsam of Mekka, is the drug commonly used for this purpose. The Mekkawys make no distinction whatever between sons born of Abyssinian slaves and those of free Arabian women.

The inhabitants of Mekka have but two kinds of employment,—trade, and the service

of the Beitullah, or Temple; but the former has the preference, and there are very few olemas, or persons employed in the mosque, who are not engaged in some commercial affairs, though they are too proud to pursue them openly. The reader has probably remarked, in the foregoing description of Mekka, how few artisans inhabit its streets; such as masons, carpenters, tailors, shoemakers, smiths, &c., and these are far inferior, in skill, to the same class in Egypt. With the exception of a few potteries and dying-houses, the Mekkawys have not a single manufactory; but, like the people of Djidda, are dependent upon other countries for a supply of their wants. Mekka, therefore, has necessarily a considerable degree of foreign commerce, which is chiefly carried on, during the pilgrimage, and some months preceding it, by the wealthy hadjys, who bring from every Muselman country its native productions to Djidda, either by sea or across the Desert from Damascus, exchanging them amongst each other; or receiving from the merchants of Mekka the goods of India and Arabia, which the latter have accumulated the whole year in their warehouses. At this

period, Mekka becomes one of the largest fairs of the East, and certainly the most interesting, from the variety of nations which frequent it. The value of the exports from Mekka is, however, greatly superior to that of the imports, and a considerable sum of money, in dollars and sequins, required to balance them. Of these, some part finds its way to Yemen and India; and about one-fourth remains in the hands of the Mekkawys. So profitable is this trade, that the goods bought at Djidda from the merchants, who purchase them out of the ships which arrive there from India, yield, when sold wholesale at Mekka, during the Hadj, a clear gain of twenty to thirty per cent., and of fifty per cent. when sold in retail. It is not surprising, therefore, that all the people of Mekka are merchants. Whoever can make up a sum of a few hundred dollars, repairs to Djidda, and lays it out on goods, which he exposes for sale during the pilgrimage. Much profit is also fraudulently made: great numbers of hadjys are ignorant of the Arabic language, and are consequently placed in the hands of brokers or interpreters, who never fail to make them pay dearly for their ser-

vices; indeed, all Mekka seems united in the design of cheating the pilgrims.

Formerly, when the caravans enjoyed perfect security on the road, goods were chiefly transported by land to Mekka: at present, few merchants trust their property to the hazards of a passage across the Desert; they rather forego the advantage of importing them into Mekka duty-free, the great privilege possessed by the caravans, and carry them by sea to Djidda, on which road all the hadjys of Africa and Turkey pay a double duty; once in Egypt, and again at Djidda: both duties are received by Mohammed Aly. At present, therefore, the smaller traffic only is carried on by the caravans, which remain but a few days at Mekka. The shopkeepers and retail dealers of the city derive greater profits from them than the wholesale merchants. The principal business of the latter occurs during the months previous to the pilgrimage, when foreign merchants arrive by the way of Djidda, and have full leisure to settle their affairs before the Hadj takes place.

In time of peace with the interior, there is a considerable trade with the Bedouins, and especially with the inhabitants of the

towns of Nedjed, who are in want of India goods, drugs, and articles of dress, which they procure either from Medina, or at a cheaper rate from Mekka. Coffee, so much used in the Desert, is imported by the people of Nedjed themselves, who send their own caravans to the coffee country of Yemen.

The Mekkawys, especially those who are not sufficiently opulent to trade in India goods, (which require a good deal of ready cash, and lie sometimes long on hand,) employ their capital during the interval of the Hadj, in the traffic of corn and provisions. This was much more profitable formerly than it is at present; for Mohammed Aly having made these articles a monopoly, the people are now obliged to purchase the grain in Djidda, at the Pasha's own price, and to be contented with a moderate gain on re-selling it at Mekka. After paying freight, however, it still leaves a profit of fifteen or twenty per cent.; and it is a species of traffic peculiarly attractive to the smaller capitals, as, the prices being very variable, it is a lottery by which money may sometimes be doubled in a short time.

At the approach of the pilgrimage, every kind of provision rises in value; and, in a

smaller proportion, every other article of trade. Those who have warehouses filled with corn, rice, and biscuits, are sure to obtain considerable profits. To provide food, during their stay, for an influx of population amounting to sixty thousand human beings, and for twenty thousand camels, together with provisions for their return homewards, is a matter of no small moment, and Mohammed Aly has not yet ventured to take the whole of it into his hands. Every Mekkawy possessing a few dollars, lays them out in the purchase of some kind of provision, which, when the Hadj approaches, he transports upon his ass from Djidda to Mekka.

Whenever the interior of Arabia is open to caravans, Bedouins from all the surrounding parts purchase their yearly provision of corn at Mekka; which itself also, in time of peace, receives a considerable quantity of corn from Yemen, especially Mokhowa, a town which is ten days' journey distant, at the western foot of the great chain, and the mart of the Arabs who cultivate those mountains. I heard that the imports from Mokhowa amounted to half the demand of Mekka; but this seems doubtful, though I

have no means of forming a correct estimate, as the route is at present unfrequented, and Mekka receives its provisions wholly from Djidda. The consumption of grain, it may be observed, is much greater in Arabia than in any of the surrounding countries; the great mass of the population living almost entirely upon wheat, barley, lentils, or rice; using no vegetables, but a great deal of butter.

Unless a person is himself engaged in commercial concerns, or has an intelligent friend among the wholesale merchants, it is difficult, if not impossible, for him to obtain any accurate details of so extensive a trade as that carried on by Mekka. I shall, therefore, abstain from making any partial, and, on that account, probably erroneous remarks, on its different branches, with which I am not well acquainted, and which I could find no one at Mekka to explain to me.

It will naturally be supposed that Mekka is a rich town: it would be still more so, if the lower classes did not so rapidly spend their gains in personal indulgences. The wholesale merchants are rich; and as the whole of their business is carried on with ready money, they are less exposed to losses

than other Eastern merchants. Most of them have an establishment at Djidda, and the trade of both towns is closely connected. During the time of the Wahabys, the interior of Arabia was opened to Mekka; but the foreign imports, by sea and land, were reduced to what was wanted for the use of the inhabitants. The great fair of the pilgrimage no longer took place; and although some foreign hadjys still visited the holy city, they did not trust their goods to the chance of being seized by the Wahabys. Under these circumstances, the principal inducement with the Mekkawys to remain in the town, namely, their unceasing gains, no longer existed. The rich waited for a renewal of the Hadj caravans; but many of the poor, unable longer to find subsistence, retired from Mekka, and settled at Djidda, or other harbours on the Red Sea; whither they have been followed by many of the more respectable traders.

Trade is carried on by means of brokers, many of whom are Indians: in general, the community of Indians is the wealthiest in Mekka. They are in direct intercourse with all the harbours of Hindostan, and can often afford to undersell their competitors.

Many of them, as has been already observed, are stationary here, while others are constantly travelling backward and forward between India and the Hedjaz. They all retain their native language, which they teach their children, and also many merchants of Mekka superficially, so that most of the latter understand, at least, the Hindostanee numerals, and the most ordinary phrases employed in buying and selling. The Indians labour under great difficulties in learning Arabic; I never heard any of them, however long resident in the Hedjaz, speak it with a tolerable accent: in this respect they are inferior to the Turks, whose pronunciation of Arabic so often affords subject of ridicule to the Arabian mob. The children of Indians, born at Mekka, of course speak Arabic as their native language. The Indians have the custom of writing Arabic with Hindostanee characters.

They are said to be extremely parsimonious; and, from what I saw of them in the houses of some of their first merchants, they seem to deserve the character. They are shrewd traders, and an overmatch, sometimes, even for the Arabians. They are despicable, from their want of charity; but they display

among themselves a spirited manner, which makes them respected, and even sometimes dreaded, at Mekka. Many of them have partners in India; consequently they receive their goods cheaper than they can be bought from the Indian ships at Djidda: hence the inferior dealers and shopkeepers at Mekka often find it more convenient to purchase from them at short credit, than to go to Djidda, where every thing must be paid for in ready money. With the exception of one or two houses, no Arabian merchants of Mekka receive their goods direct from India, but purchase them from the India fleet. Of all the people at Mekka, none are more strict in the performance of their religious rites than the Indians.

Dealers, when bargaining in the presence of others from whom they wish to conceal their business, join their right hands under the corner of the gown or sleeve of one of the parties; by touching the different joints of the fingers, they note the numerals, and thus silently conclude their bargain.

The Mekkawys who do not ostensibly follow commerce, are attached to the government, or to the establishment of the mosque; but as I have already said, they all engage,

more or less, in some branch of traffic, and the whole population looks forward to the period of the Hadj as the source of their income.

The persons attached to the mosque have regular salaries, partake in the general presents made to it, expect many private donations from charitable devotees, and share in the stipends which are brought by the Syrian and Egyptian caravans. These stipends, called Surra, (of which I have already given an account,) derive their origin principally from the Sultans of Constantinople, who, upon their accession to the throne, generally fix a certain yearly sum for the maintenance of the poor, and the worthiest individuals of Mekka and Medina. They are distributed in both towns by the Kadhy, as he thinks proper; but if a person has been once presented with a stipend, he enjoys it for life, and it descends to his children. He receives a ticket signed by the Kadhy, the Sherif, and the Surra-writer, and his name is entered in a register at Mekka, of which a duplicate is sent annually by the returning Hadj to Constantinople, where the name is enrolled in the general Surra-book. The Surra is made up at Constantinople in a great num-

ber of small packets, each containing the stipulated sum, and indorsed with the name of the individual to whom it is destined. If any fresh sum is sent to be distributed, the Kadhy divides it, informs the inspector of the Surra at Constantinople to whom the money has been given, and in the following year the additional packages, addressed to the new pensioners, are added to the former number. Some of the Surras are brought from Egypt, but the far greater part from Constantinople, by way of Syria: this part is very regularly received. Each caravan has its own Surra-writer, whose duty also it is to distribute all the other money or tribute which the caravan pays to Bedouins and Arabs, on its road to Mekka.

The Surra for Mekka is distributed in the mosque, under the windows of the Kadhy's house, after the departure of the Hadj. There are persons who receive so small a sum as one piastre; the greater number from ten to twenty piastres; but there are a few families who receive as much as two thousand piastres annually. Although not always given to the most worthy, many poor families derive support from this allowance. The tickets are transferable; the

Kadhy and the Sherif must sign the transfer; and the new name, a small compliment being given to the Kadhy's scribe, is registered and sent to Constantinople. In former times a Mekkawy could scarcely be induced to sell his Surra, which he considered an honour as well as the most certain provision for his family. The value, however, of the Surra has much changed. During the time of the Wahabys the tickets had almost netirely lost their value, as for eight years their holders had received no pay. They have now recovered a little; but some were lately sold at two years and a half purchase, which may afford an idea of the opinion current at Mekka as to the stability of the Turkish government, or the probability of the return of the Wahabys.

The idlest, most impudent, and vilest individuals of Mekka adopt the profession of guides (*metowaf* or *delyl*); and as there is no want of those qualities, and a sufficient demand for guides during the Hadj, they are very numerous. Besides the places which I have described in the town, the metowafs accompany the hadjys to all the other places of resort in the sacred district, and are ready to perform every kind of service in the city.

But their utility is more than counterbalanced by their importunity and knavery. They besiege the room of the hadjy from sun-rise to sun-set; and will not allow him to do any thing without obtruding their advice: they sit down with him to breakfast, dinner, and supper; lead him into all possible expenses, that they may pocket a share of them; suffer no opportunity to pass of asking him for money; and woe to the poor ignorant Turk who employs them as his interpreter in any mercantile concern. My first delyl was the man of Medina at whose house I lodged during the last days of Ramadhan On returning to Mekka a second time, I unfortunately met him in the street; and though I was far from giving him a hearty welcome, having sufficient reason to suspect his honesty, he eagerly embraced me, and forthwith made my new lodgings his home At first he accompanied me every day in my walks round the Kaaba, to recite the prayers used on that occasion: these, however, I soon learned by heart, and therefore dispensed with his services on the occasion. He sat down regularly at dinner with me, and often brought a small basket, which he ordered my slave to fill with biscuits, meat, vegetables, or fruit,

and carried away with him. Every third or fourth day he asked for money: "It is not you who give it," he said; "it is God who sends it to me." Finding there was no polite mode of getting rid of him, I told him plainly that I no longer wanted his services; language to which a Mekka delyl is not accustomed. After three days, however, he returned, as if nothing had happened, and asked me for a dollar. "God does not move me to give you any thing," I replied; "if he judged it right, he would soften my heart, and cause me to give you my whole purse." "Pull my beard," he exclaimed, "if God does not send you ten times more hereafter than what I beg at present." "Pull out every hair of mine," I replied, "if I give you one para, until I am convinced that God will consider it a meritorious act." On hearing this he jumped up, and walked away, saying, "We fly for refuge to God, from the hearts of the proud and the hands of the avaricious." These people never speak ten words without pronouncing the name of God or Mohammed; they are constantly seen with the rosary in their hands, and mumble prayers even during conversation. This character of the metowafs is so applicable to the people of

Mekka in general, that at Cairo they use the following proverb, to repress the importunity of an insolent beggar: "Thou art like the Mekkawy, thou sayest 'Give me,' and 'I am thy master.'"

As I was obliged to have a delyl, I next engaged an old man of Tatar origin, with whom having made a sort of treaty at the outset, I had reason to be tolerably satisfied. What I paid at Mekka to the delyls, and at the places of holy visit, amounted, perhaps, altogether to three hundred and fifty piastres, or thirty dollars; but I gave no presents, either to the mosque, or to any of its officers, which is done only by great hadjys, or by those who wish to be publicly noticed. Some of the delyls are constantly stationed near the Kaaba, waiting to be hired for the walks round it; and if they see a pilgrim walking alone, they often, unasked, take hold of his hand, and begin to recite the prayers. The charge for this service is about half a piastre; and I have observed them bargaining with the hadjy at the very gate of the Kaaba, in the hearing of every body. The poorer delyls are contented with the fourth of a piastre. Many shopkeepers, and people of the third class, send their sons who know the prayer

by heart, to this station, to learn the profession of delyl. Those who understand the Turkish language earn great wages. As the Turkish hadjys usually arrive by way of Djidda, in parties of from eight to twelve, who have quitted their homes in company, and live together at Mekka, one delyl generally takes charge of the whole party, and expects a fee in proportion to their number. It often happens that the hadjys, on returning home, recommend him to some other party of their countrymen, who, on reaching Djidda, send him orders to provide lodgings for them in Mekka, to meet them at Djidda, to superintend their short journey to the holy city, and to guide them in the prayers that must be recited on first entering it. Some of these delyls are constantly found at Djidda during the three months immediately preceding the Hadj: I have seen them on the road to Mekka, riding at the head of their party, and treated by them with great respect and politeness. A Turk from Europe, or Asia Minor, who knows not a word of Arabic, is overjoyed to find a smooth-tongued Arab who speaks his language, and who promises all kinds of comforts in Mekka, which he had been taught to consider as a place where

nothing awaited him but danger and fatigue. A delyl who has twelve Turkish hadjys under his care for a month, generally gains as much as suffices for the expenses of his house during the whole year, besides new clothing for himself and all his children.

Some of these delyls have a very singular office. The Mohammedan law prescribes that no unmarried woman shall perform the pilgrimage; and that even every married woman must be accompanied by her husband, or at least a very near relation (the Shafay sect does not even allow the latter). Female hadjys sometimes arrive from Turkey for the Hadj; rich old widows, who wish to see Mekka before they die; or women who set out with their husbands, and lose them on the road by disease. In such cases, the female finds at Djidda, delyls (or, as this class is called, Muhallil) ready to facilitate their progress through the sacred territory in the character of husbands. The marriage contract is written out before the Kadhy; and the lady, accompanied by her delyl, performs the pilgrimage to Mekka, Arafat, and all the sacred places. This, however, is understood to be merely a nominal marriage; and the delyl must divorce the woman on his return.

to Djidda: if he were to refuse a divorce, the law cannot compel him to it, and the marriage would be considered binding; but he could no longer exercise the lucrative profession of delyl; and my informant could only recollect two examples of the delyl continuing to be the woman's husband. I believe there is not any exaggeration of the number, in stating that there are eight hundred full-grown delyls, besides boys who are learning the profession. Whenever a shopkeeper loses his customers, or a poor man of letters wishes to gain as much money as will purchase an Abyssinian slave, he turns delyl. The profession is one of little repute; but many a prosperous Mekkawy has, at some period of his life, been a member of it.

From trade, stipends, and the profits afforded by hadjys, the riches which annually flow into Mekka are very considerable, and might have rendered it one of the richest cities in the East, were it not for the dissolute habits of its inhabitants. With the exception of the first class of merchants, who, though they keep splendid establishments, generally live below their income, and a great part of the second class, who hoard up money with the view of attaining the first rank,

the generality of Mekkawys, of all descriptions and professions, are loose and disorderly spendthrifts. The great gains which they make during three or four months, are squandered in good living, dress, and the grossest gratifications; and in proportion as they feel assured of the profits of the following year, they care little about saving any part of those of the present. In the month of Moharram, as soon as the Hadj is over, and the greater part of the pilgrims have departed, it is customary to celebrate marriage and circumcision feasts. These are celebrated at Mekka in a very splendid style; and a man that has not more than three hundred dollars to spend in the year, will then throw away half that sum in the marriage or the circumcision of his child. Neither the sanctity of the holy city, nor the solemn injunctions of the Koran, are able to deter the inhabitants of Mekka from the using of spirituous liquors, and indulging in all the excesses which are the usual consequences of drunkenness. The Indian fleet imports large quantities of *raky* in barrels. This spirit, mixed with sugar, and an extract of cinnamon, is sold under the name of cinnamon-water. The Sherifs in Mekka and Djidda, great merchants, olemas, and all

the chief people are in the habit of drinking this liquor, which they persuade themselves is neither wine nor brandy, and therefore not prohibited by the law. The less wealthy inhabitants cannot purchase so dear a commodity; but they use a fermented liquor made from raisins, and imported from Tayf, while the lower classes drink *bouza*. During my stay at Tayf, a Turk belonging to the suite of Mohammed Aly Pasha distilled brandy from grapes, and publicly sold it at forty piastres the bottle.

The Mekkawys are very expensive in their houses: the rooms are embellished with fine carpets, and an abundance of cushions and sofas covered with brocade: amidst the furniture is seen much beautiful china-ware, and several nargiles adorned with silver. A petty shopkeeper would be ashamed to receive his acquaintances in a house less splendidly fitted up. Their tables also are better supplied than in any other country of the East, where even respectable families live economically in this respect. A Mekkawy, even of the lower class, must have daily on his table meat which costs from one and a half to two piastres the pound; his coffee-pot is never removed from the fire; and himself,

his women and children are almost constantly using the nargile, and the tobacco which supplies it cannot be a very trifling expense.

The women have introduced the fashion, not uncommon in Turkey, of visiting each other at least once a week with all their children; the visit lasts the whole day, and an abundant entertainment is provided on the occasion: the vanity of each mistress of a house makes her endeavour to surpass her acquaintances in show and magnificence; thus a continual expense is entailed on every family. Among the sources of expenditure must be enumerated the purchasing of Abyssinian female slaves who are kept by the men, or money bestowed on the public women whom several of them frequent. Considerable sums are also lavished in sensual gratification still more vicious and degrading, but unfortunately as prevalent in the towns of the Hedjaz as in some other parts of Asia, or in Egypt under the Mamelouks. It has been already observed that the temple of Mekka itself, the very sanctuary of the Mohammedan religion, is almost publicly and daily contaminated by practices of the grossest depravity: to these no disgrace is here attached; the young of all classes are encou-

raged in them by the old, and even parents have been so base as to connive at them for the sake of money. From such pollution, however, the encampments of the Arabian Bedouins are exempt; although their ancestors were not, in this respect, immaculate, if we may credit some scandalous anecdotes recorded by Eastern historians.

But my account of the public women (who are very numerous) must here be resumed. I have already observed that the quarter called Shab Aamer was the residence of the poorer class; those of the higher order are dispersed over the town. Their outward behaviour is more decent than that of any public women in the East, and it requires the experienced eye of a Mekkawy to ascertain by a particular movement in her gait, that the veiled female passing before him belongs to the venal tribe. I shall not venture to speak of the married women of the Hedjaz: I have heard anecdotes related, little to their credit; but in the East, as in other countries, the young men sometimes boast of favours which they never have enjoyed. The exterior demeanour of the women of Djidda and Mekka is very decorous: few of them are ever seen walking or riding in the street; a practice

so common at Cairo, though contrary to Oriental ideas of propriety: and I lived in three different houses at Mekka without having seen the unveiled faces of the female inmates.

The great merchants of Mekka live very splendidly: in the houses of Djeylany, Sakkat, Ageyl, and El Nour, are establishments of fifty or sixty persons. These merchants obtained their riches principally during the reign of Ghaleb, to whom Djeylany and Sakkat served as spies upon the other merchants. Their tables are furnished daily in abundance with every native delicacy, as well as with those which India and Egypt afford. About twenty persons sit down to dinner with them; the favourite Abyssinian slaves, who serve often as writers or cashiers, are admitted to the table of their master; but the inferior slaves and the servants are fed only upon flour and butter. The china and glass ware, in which the dishes are served up, is of the best quality; rose-water is sprinkled on the beards of the guests after dinner, and the room is filled with the odours of aloe-wood, burnt upon the nargiles. There is great politeness without formality; and no men appear in a more amiable light, than the great

Mekkawys dispensing hospitality to their guests. Whoever happens to be sitting in the outer hall, when dinner is served up, is requested to join at table, which he does without conceiving himself at all obliged by the invitation; while the host, on his part, appears to think compliance a favour conferred upon him.

The rich Mekkawys make two meals daily, one before mid-day, the other after sun-set; the lower classes breakfast at sun-rise, and eat nothing more till near sun-set. As in the negro countries, it is very indecorous for a man to be seen eating in the streets: the Turkish soldiers, who retain their native manners, are daily reprehended by the people of Mekka for their ill-breeding in this respect.

Before the Turkish conquest, and the wars of the Sherif with the Wahabys which preceded it, the merchants of Mekka led a very happy life. During the months of May and June they went to attend the sale of India goods at Djidda. In July and August (unless the Hadj happened in these months) they retired to their houses at Tayf, where they passed the hottest season, leaving their acting partners or writers at Djidda and Mekka.

During the months of the pilgrimage, they were of course always at Mekka; and every wealthy Mekkawy family followed the Hadj to Arafat as a tour of pleasure, and encamped for three days at Wady Muna.

In the month of Radjeb, which is the seventh after the month of the Hadj, a caravan used always to set out from Mekka for Medina, composed of several hundred merchants, mounted upon dromedaries. At that time a large fair was held at Medina, and frequented by many of the surrounding Bedouins, and people of the Hedjaz and Nedjed.

The merchandize for its supply was sent from Mekka by a heavy caravan of camels, which set out immediately after the merchants, and was called *Rukub el Medina.** They remained about twenty days at Medina, and then returned to Mekka. This frequent, yet regular change of abode, must have been very agreeable to the merchants, particularly in those times, when they could calculate with certainty that the next pilgrimage would be a source of new riches to them. Tayf

* In general, the Arabs of the Hedjaz call the caravans *Rukub*; speaking of the Baghdad caravan, they say *Rukub es' Shám*, or *Rukub el Erak*.

and Medina being now half-ruined, the merchants of Mekka resort to Djidda, as their only place of recreation: but even those who have wives and houses there, talk of their establishments at Mekka as their only real homes, and in it they spend the greater part of the year.

The inhabitants of Mekka, Djidda, and (in a less degree) of Medina, are generally of a more lively disposition than either the Syrians or Egyptians. None of those silent, grave automatons are seen here, so common in other parts of the Levant, whose insensibility or stupidity is commonly regarded among themselves as a proof of feeling, shrewdness, and wisdom.

The character of the Mekkawy resembles, in this respect, that of the Bedouin; and did not greediness of gain often distort their features, the smile of mirth would always be on their lips. In the streets and bazars, in the house, and even in the mosque, the Mekkawy loves to laugh and joke. In dealing with each other, or in talking on grave subjects, a proverb, a pun, or some witty allusion, is often introduced, and produces laughter. As the Mekkawys possess, with this vivacity of temper, much intellect, saga-

city, and great suavity of manners, which they well know how to reconcile with their innate pride, their conversation is very agreeable; and whoever cultivates a mere superficial acquaintance with them, seldom fails to be delighted with their character. They are more polite towards each other, as well as towards strangers, than the inhabitants of Syria and Egypt, and retain something of the good-natured disposition of the Bedouins, from whom they derive their origin. When they accost each other in the streets for the first time in the course of the day, the young man kisses the elder's hand, or the inferior that of his superior in rank, while the latter returns the salute by a kiss upon the forehead. Individuals of equal rank and age, not of the first class, mutually kiss each other's hands.* They say to a stranger, "O faithful," or "brother;" and the saying of the prophet, "that all faithful are brethren," is constantly upon their lips. "Welcome, a thousand times welcome," says a shopkeeper to his foreign customer; "you are the

* In shaking hands, the people of the Hedjaz lay hold of each other's thumbs with the whole hand, pressing it, and again opening the hand three or four times. This is called Mesáfeha, and is said to have been a habit of Mohammed.

stranger of God, the guest of the holy city; my whole property is at your disposal." When the service of any one is wanted, the applicant says, "Our whole subsistence, after God, is owing to you pilgrims; can we do less than be grateful?" If in the mosque a foreigner is exposed to the sun, the Mekkawy will make room for him in a shady place; if he passes a coffee-shop, he will hear voices calling him to enter and take a cup of coffee; if a Mekkawy takes a jar to drink from any public water-seller, he will offer it, before he sets it to his mouth, to any passenger; and upon the slightest acquaintance, he will say to his new friend, "When will you honour me at home, and take your supper with me?" When they quarrel among themselves, none of those scurrilous names or vile language is heard, so frequently used in Egypt and Syria; blows are only given on very extraordinary occasions, and the arrival of a respectable person puts an immediate stop to any dispute, on his recommending peace: "God has made us great sinners," they will then say, "but he has bestowed upon us, likewise, the virtue of easy repentance."

To these amiable qualities the Mekkawys add another, for which they must also be

commended: they are a proud race, and though their pride is not founded upon innate worth, it is infinitely preferable to the cringing servility of the other Levantines, who redeem their slavish deference to superiors by the most overbearing haughtiness towards those below them. The Mekkawys are proud of being natives of the holy city, of being the countrymen of their prophet; of having preserved, in some degree, his manners; of speaking his pure language; of enjoying, in expectation, all the honours in the next world, which are promised to the neighbours of the Kaaba; and of being much freer men than any of the foreigners whom they see crowding to their city. They exhibit this pride to their own superiors, whom they have taught to treat them with great forbearance and circumspection; and they look upon all other Mohammedan nations as people of an inferior order, to whom their kindness and politeness are the effect of their condescension. Many good consequences might result from this pride, without which a people cannot expect to sustain its rank among nations. It has prevented the people of Mekka from sinking so deep into slavery as some of their neighbours; but it excites

them to nothing laudable, while its more immediate effects are seen in the contempt which they entertain for foreigners. This contempt, as I have already remarked, in speaking of Djidda, is chiefly displayed towards the Turks, whose ignorance of the Arabic language, whose dress and manners, the meanness of their conduct whenever they cannot talk as masters; their cowardice exhibited whenever the Hadj has been assailed in its route across the Desert, and the little respect that was shown to them by the Governors of Mekka, as long as the Sherif's power was unbroken, have lowered them so much in the estimation of the Arabians, that they are held in the Hedjaz as little better than infidels; and although many of the Mekkawys are of Turkish origin, they heartily join the rest of their townsmen in vilifying the stock from which they sprang. The word *Turky* has become a term of insult towards each other among the children. *Noszrany* (Christians), or *Yahoudy* (Jews), are often applied to the Turks by the people of Mekka; and their manners and language afford a perpetual source of ridicule or reproach. The Syrians and Egyptians experience similar effects from the pride of the

people of the Hedjaz, but especially the former, as the Egyptians, of all foreigners, approach nearest to the people of Arabia in customs and language, and keep up the most intimate intercourse with them. But the haughty Syrian Moslim, who calls Aleppo or Damascus "Om el Donia," (the mother of the world,) and believes no race of men equal to his own, nor any language so pure as the Syrian, though it is undoubtedly the worst dialect of the Arabic next to the Moggrebyn, is obliged to behave here with great modesty and circumspection, and at least to affect politeness. Although an Arab, he is reproached with dressing and living like a Turk; and to the epithet Shámy (Syrian) the idea is attached of a heavy, untutored clown. If the Arabians were to see the Turks in the countries where they are masters, their dislike towards them would be still greater; for it must be said, that their behaviour in the holy city is, in general, much more decent and conformable to the precepts of their religion, than in the countries from which they come.

The Mekkawys believe that their city, with all the inhabitants, is under the especial care of Providence, and that they are so far fa-

voured above all other nations. "This is Mekka! this is the city of God!" they exclaim, when any surprise is expressed at the greater part of them having remained in the town during the stagnation of trade and the absence of pilgrims: "None ever wants his daily bread here; none fears here the incursion of enemies." That Saoud saved the town from pillage; that no plundering took place when the Turkish cavalry, under Mostafa Bey, recaptured it from the Wahabys; that the capture of Sherif Ghaleb led to no massacres within the precincts of Mekka, are to them so many visible miracles of the Almighty, to prove the truth of that passage of the Koran, (chap. 106.) in which it is said, "Let them adore the God of the house (the Kaaba), who feeds them in hunger, and secures them from all fear." But they forget to look back to their own history, which mentions many terrible famines and sanguinary battles, that have happened in this sacred asylum. Indeed, the Hedjaz has suffered more from famine than, perhaps, any other Eastern country. The historians abound with descriptions of such lamentable events: I shall only mention one that happened in 1664, when, as Asamy relates, many people sold

their own children at Mekka for a single measure of corn; and when, at Djidda, the populace fed publicly on human flesh.

A Mekkawy related to me, that having once resolved to abandon the city, in consequence of the non-arrival of Turkish hadjys, who supplied his means of subsistence, an angel appeared to him in his sleep on the night previous to his intended departure. The angel had a flaming sword in his hand, and stood upon the gate of Mekka, through which the dreamer was about to leave the town, and exclaimed, "Unbeliever, remain! the Mekkawys shall eat honey, while all the other people of the earth shall be content with barley bread!" In consequence of this vision he abandoned his project, and continued to live in the town.

The exterior politeness of the people of Mekka is in the same proportion to their sincerity, as are their professions of zealous faith and adherence to their religion, with the observance of its precepts. Many of them, especially those who have no particular interest in imposing upon the hadjys by an appearance of extreme strictness, are very relaxed in observing the forms of their religion, thinking it quite sufficient to be

Mekkawys, and to utter pious ejaculations in public, or supposing that the rigid practice of its precepts is more particularly incumbent upon foreign visitors, who see Mekka only once in their life. Like the Bedouins, many of them are either very irregular in their prayers, or do not pray at all. During the Friday's prayers, which every Moslim resident in a town is bound to attend, the mosque is filled chiefly with strangers, while many of the people of Mekka are seen smoking in their shops. After the pilgrims have left the town, the service in the mosque is very thinly attended. They never distribute alms, excusing themselves by saying that they were placed by Providence in this town to receive charity, and not to bestow it. They ape the manners recorded of Mohammed, but in his most trifling habits only: their mustachios are cut short, and their beard kept regularly under the scissors, because it was the prophet's custom to do so. In like manner they allow the end of the turban to fall loosely over the cap; every other day they put kohhel or antimony on their eyelids, and have always in their hands a messouak or tooth-brush made of a thin branch of the shrub Arak, or one imported by the

Persian hadjys. They know by heart many passages of the Koran and Hadyth, (or sacred traditions,) and allude to or quote them every moment; but they forget that these precepts were given for rules of conduct, and not for mere repetition. Intoxicating liquors are sold at the very gates of the mosque: the delyls themselves act in direct contradiction of the law by loudly reciting prayers in the mosque to their pupils the hadjys, in order to allure by their sonorous voices other pilgrims to their guidance, carrying at the same time the common large stick of the Mekkawys. It is also a transgression against the law, when the intoxicating hashysh is openly smoked: cards are played in almost every Arab coffee-house, (they use small Chinese cards,) though the Koran directly forbids games of hazard. The open protection afforded by the government to persons both male and female of the most profligate character, is a further encouragement to daily transgressions against the rigid principles of the Mohammedan law. Cheating and false swearing have ceased to be crimes among them. They are fully conscious of the scandal of these vices: every delyl exclaims against the corruption of manners, but none set an

example of reformation; and while acting constantly on principles quite opposite to those which they profess, they unanimously declare that times are such, as to justify the saying, "In el Haram fi belád el Harameyn," "that the cities forbidden to infidels abound with forbidden things."

In a place where there is no variety of creeds, persecution cannot show itself; but it is probable that the Mekkawys might easily be incited to excesses against those whom they call infidels: for I have always remarked in the East, that the Muselmáns most negligent in performing the duties of their religion are the most violent in urging its precepts against unbelievers; and that the grossest superstition is generally found among those who trifle with their duties, or who, like many Osmanlys, even deride them, and lay claim to free-thinking. There is no class of Turks more inveterate in their hatred against Christians than those who, coming frequently into intercourse with them, find it convenient to throw off for a while the appearance of their prejudices. In all the European harbours of the Mediterranean, the Moggrebyns live like unbelievers; but when at home, nothing but fear can induce them to

set bounds to their fanaticism. It is the same with the Turks in the Archipelago, and I might adduce many examples from Syria and Egypt in corroboration of this assertion. If fanaticism has somewhat decreased within the last twenty years throughout the Turkish empire, the circumstance, I think, may be ascribed solely to the decreasing energy of the inhabitants, and the growing indifference for their own religion, and certainly not to a diffusion of more philanthropic or charitable principles. The text of the Mohammedan law is precise in inciting its followers to unceasing hatred and contempt of all those who profess a different creed. This contempt has not decreased; but animosity gives way to an exterior politeness, whenever the interest of the Mohammedan is concerned. The degree of toleration enjoyed by the Christians, depends upon the interest of the provincial government under which they live: and if they happen to be favoured by it, the Turkish subject bows to the Christian. In all the eastern countries which I have visited, more privileges are allowed to Christians in general than the Moslim code prescribes; but their condition depends upon the fiat of the governor of the town or district; as they expe-

rienced about seven years since at Damascus, under Yousef Pasha, when they were suddenly reduced to their former abject state. Twenty years ago, a Copt of Egypt was in much the same situation as a Jew is now in Barbary; but at present, when the free-thinking, though certainly not liberal, Mohammed Aly finds it his interest to conciliate the Christians, a Greek beats a Turk without much fear of consequences from the mob; and I know an instance of an Armenian having murdered his own Muselmán servant, and escaped punishment, on paying a fine to government, although the fact was publicly known. Convinced as the Turks must now be, in many parts of the East, of the superiority of these Europëans, whom they cannot but consider as the brethren of their Christian subjects, their behaviour towards the latter will, nevertheless, be strictly regulated by the avowed sentiments of their governors; and it would be as easy for Mohammed Aly by a single word to degrade the Christians in Egypt, as he found it to raise them to their present consideration, superior, I believe, to what they enjoy in any other part of Turkey.

The hatred against Christians is nearly equal in every part of the Ottoman empire;

and if the Moslims sacrifice that feeling, it is not to the principles of charity or humanity, but to the frown of those who happen to be in power; and their baseness is such, that they will kiss to-day the hands of him whom they have trodden under foot yesterday. In examining into the fanatical riots, many of which are recorded in the chanceries of the European consuls in the Levant, it will generally be found that government had a share in the affrays, and easily succeeded in quelling them. The late Sultan Selim, in his regenerating system, which led him to favour the Christians, found no opposition from the mass of his people, but from the jealous Janissaries; and when the latter had prevailed, the demi-Gallicized grandees of Constantinople easily sunk again into *Sunnys*. Sometimes, indeed, a rash devotee, or mad Sheikh or Dervish at the head of a few partisans, affords an exception to these general statements; and will insult a Christian placed in the highest favour with the public authorities, as happened at Damascus in 1811, to the Greek Patriarch, after Yousef Pasha had been repulsed: but his countrymen, although cherishing the same principles, and full of the same uncharitableness, seldom have the courage to give

vent to their feelings, and to follow the example of the Saint. None of those genuine popular commotions, which were once so frequent in Europe, when the members of the reigning church saw individuals of a rival persuasion extending their influence, are now witnessed in the East. Whatever may be thought of it in a moral point of view, we must respect the energy of a man who enters headlong into a contention, of at least uncertain issue, and generally detrimental to his own worldly interests, merely because he fancies or believes that his religious duty commands his exertions. The Moslim of the Turkish empire, as far as I have had an opportunity of remarking, easily suppresses his feelings, his passions, the dictates of his conscience, and what he supposes agreeable to the will of the Almighty, at the dictates of his interest, or according to the wish or example of the ruling power.

In the time of the Sherif, Christians were often ill treated at Djidda; they could not wear the European dress, or approach the quarter of the town situated towards the gate of Mekka. But since the arrival of Mohammed Aly's army, they walk about, and dress as they like. In December 1814, when

two Englishmen passed the gate of Mekka on a walk round the town, (the first persons, probably, in a European dress, who had ever passed the holy boundary,) a woman was heard to exclaim, "Truly the world must be near its end, if Kafirs (or infidels) dare to tread upon this ground!" Even now, if a Christian dies there, it is not permitted that he should be interred on shore; the body is carried to a small desert island in the harbour. When, in 1815, the plague raged in the Hedjaz, an event which had never before been known, the Kadhy of Djidda, with the whole body of olemas, waited upon the Turkish governor of the city, to desire him to demolish a windmill which some Greek Christians from Cairo had built withoutside one of the gates, by order of Mohammed Aly. They were certain, they said, that the hand of God had visited them on account of this violation of the sacred territory by Christians. Some years ago an English ship was wrecked near Djidda, and among various spoils obtained from the wreck by Sherif Ghaleb was a large hog, an animal probably never before seen at Djidda: this hog, turned loose in the town with two ostriches, became the terror

of all the sellers of bread and vegetables; for the mere touching of so unclean an animal as the hog, even with the edge of the gown, renders the Moslim impure, and unable to perform his prayers without previous ablution. The animal was kept for six months, when it was offered by the Sherif to an American captain for fifty dollars; but such a price being of course refused, it soon after died of a surfeit, to the great satisfaction of the inhabitants.

The Mekkawys, however, tolerate within their walls notorious heretics. I have already mentioned the Ismaylys, an idolatrous sect from India, who appear here in the garb of Moslims. The Persian hadjys, well known as sectaries of Aly, and revilers of Mohammed and his immediate followers, are not subjected to any particular inconveniences. The Sherif tolerated them, but levied a capitation-tax on each. The Sherifs, however, themselves, as I shall presently explain, are mostly of the sect of Zyoud, Muselmans who dispute with the orthodox Sunnyes (the great opponents of the Persian sectaries,) several of their principal dogmas.

Whenever the word Christian or Euro-

pean is mentioned by the Mekkawys, it is coupled with the most opprobrious and contemptuous epithets. They include them all in the appellation of Káfer, without having any clear ideas of the different nations of which they are composed. The English, however, being more in contact with them, from their Indian possessions, are often called exclusively "El Kafer," or "the Infidels;" and whenever this appellation is so used, the English are to be understood. Thus, they say "El Kafer fy'l Hind," the Kafer in India; or "Merkeb el Kafer fy Djidda," the Kafer's ship at Djidda, always meaning the English.

When the French invaded Egypt, a Moggrebyn saint at Mekka, called Sheikh el Djeylany, a distant relation of a wealthy merchant at Mekka, and who had for some time been in the habit of delivering lectures in the great mosque, mounted the pulpit, and preached a crusade against the infidels, who had seized upon the gate of the Kaaba, as Egypt is styled. Being a very eloquent speaker, and held in much veneration, many Arabs flocked to his standard, others gave him money; and it is said that even many women brought him their gold and silver trinkets, to assist him in his holy enterprise.

He embarked at Djidda with his zealous followers, on board a small fleet, and landed at Cosseir. The governments of Mekka and Djidda seem to have had little share in the enterprise, though they threw no obstacles in its way. The fate of these Arabs (many of whom were of the same Wahaby tribes who afterwards offered so much resistance to Mohammed Aly), and the fury with which they encountered the French in Upper Egypt, are already known to the reader by Denon's animated description. Sheikh Djeylany was killed, and very few of his followers returned. I believe their number is rather over-rated by Denon; for I never heard it stated at more than fifteen hundred.

The Mekkawys, like the inhabitants of Turkey, are in general free from the vices of pilfering and thieving; and robberies are seldom heard of, although, during the Hadj, and in the months which precede and follow it, Mekka abounds with rogues, who are tempted by the facility of opening the locks of this country.

Formerly the slaves of the Sherif were noted for their disorderly behaviour; Ghaleb, however, established good order among them; and during his reign, a burglary was never

committed without the discovery and punishment of the perpetrator.

The streets of Mekka abound with beggars and poor hadjys, who are supported by the charity of strangers; for the Mekkawys think themselves privileged to dispense with this duty. Of them, however, many adopt mendicity as a profession, especially during the Hadj, when the pilgrims are bound to exercise that virtue which is so particularly enjoined by the precepts of Mohammed. The greater part of the beggars are Indians; others Syrians, Moggrebyns, and Egyptians: the Negroes are but few, as these generally prefer labour to begging; but a large proportion comes from Yemen. It is generally said in the East, that Mekka is the paradise of beggars: some perhaps may save a little money, but the wretched aspect of others plainly shows how much their expectations must have been disappointed. The Indians are the most modest among them; they accost the passenger with the words "Ya Allah, ya kerim!" "O God, O bounteous God!" and if alms are refused, they walk away, without a word except the repetition of "Ya Allah, ya kerim." Not so the Yemeny or Mekkawy; "Think of your duty as a pilgrim," he cries; "God does not like the

cold-hearted; will you reject the blessings of the faithful? Give, and it shall be given unto thee;" and with these and many other pious sentences they address the passenger, and when they have the alms safe in their hand, they often say, as my delyl did, "It is God, and not you, who gives it to me." Some of these beggars are extremely importunate, and seem to ask for alms as if they were legally entitled to it. While I was at Djidda, a Yemen beggar mounted the minaret daily, after mid-day prayer, and exclaimed loud enough to be heard through the whole bazar, "I ask from God fifty dollars, a suit of clothes, and a copy of the Koran; O faithful, hear me, I ask of you fifty dollars," &c. &c. This he repeated for several weeks, when at last a Turkish pilgrim, struck by the singularity of the beggar's appeal, desired him to take thirty dollars, and discontinue his cries, which reflected shame upon the charity of all the hadjys present. "No," said the beggar, "I will not take them, because I am convinced that God will send me the whole of what I beg of him so earnestly." After repeating his public supplication for some days more, the same hadjy gave him the whole sum that he asked for; but without

being thanked. I have heard people exclaim in the mosques at Mekka, immediately after prayers, "O brethren, O faithful, hear me! I ask twenty dollars from God, to pay for my passage home; twenty dollars only. You know that God is all-bountiful, and may send me a hundred dollars; but it is twenty dollars only that I ask. Remember that charity is the sure road to paradise." There can be no doubt that this practice is sometimes attended with success.

But learning and science cannot be expected to flourish in a place where every mind is occupied in the search of gain, or of paradise; and I think I have sufficient reason for affirming that Mekka is at present much inferior even in Mohammedan learning to any town of equal population in Syria or Egypt. It probably was not so when the many public schools or Medreses were built, which are now converted into private lodgings for pilgrims. El Fasy says, that in his time there were eleven medreses in Mekka, besides a number of *rebats*, or less richly endowed schools, which contained also lodgings for poor hadjys; many of the Rebats in the vicinity of the mosque still remain, but are used only as lodging-houses. There is not a single

public school in the town where lectures are given, as in other parts of Turkey; and the great mosque is the only place where teachers of Eastern learning are found. The schools in which boys are taught to read and write, are, as I have already mentioned, held in the mosque, where, after prayers, chiefly in the afternoon, some learned olemas explain a few religious books to a very thin audience, consisting principally of Indians, Malays, Negroes, and a few natives of Hadramaut and Yemen, who, attracted by the great name of Mekka, remain here a few years, until they think themselves sufficiently instructed to pass at home for learned men. The Mekkawys themselves, who wish to improve in science, go to Damascus or to Cairo. At the latter many of them are constantly found, studying in the mosque El Azhar.

The lectures delivered in the mosque at Mekka resemble those of other Eastern towns. They are delivered gratis; each lecture occupies one hour or two; and any person may lecture who thinks himself competent to the task, whether he belongs to the mosque or not. This happens also in the Azhar at Cairo, where I have seen more than forty different persons occupied at the same time

in delivering their lectures. The subjects of the lectures in the Beitullah of Mekka, are, as usual, dissertations on the law, commentaries on the Koran, and traditions of the Prophet. There were none, during my residence, on grammar, logic, rhetoric, or the sciences, nor even on the *Towhyd*, or explanation of the essence or unity of God, which forms a principal branch of the learning of Moslim divines. I understood, however, that sometimes the Arabic syntax is explained, and the Elfye Ibn Malek on grammar. But the Mekkawys who have acquired an intimate knowledge of the whole structure of their language, owe it to their residence at Cairo.

There is no public library attached to the mosque; the ancient libraries, of which I have already spoken, have all disappeared. The Nayb el Haram has a small collection of books which belonged originally to the mosque; but it is now considered as his private property, and the books cannot be hired without difficulty. The Azhar at Cairo is on a very different footing. To each of the Rowak, or private establishments for the different Mohammedan nations, which it contains, (and which are now twenty-six in

number,) a large library is annexed, and all the members of the Rowak are at liberty to take books from it to assist them in their studies. Mekka is equally destitute of private libraries, with the exception of those of the rich merchants, who exhibit a few books to distinguish them from the vulgar; or of the olemas, of whom some possess such as are necessary for their daily reference in matters of law.

The Wahabys, according to report, carried off many loads of books; but they were also said to have paid for every thing they took: it is not likely that they carried away all the libraries of Mekka, and I endeavoured in vain to discover even a single collection of books. Not a book-shop or a book-binder is found in Mekka. After the return of the Hadj from Arafat, a few of the poorer olemas expose some books for sale in the mosque, near Babes'-Salam: all those which I saw were on the law, korans with commentaries, and similar works, together with a few on grammar. No work on history, or on any other branch of knowledge, could be found; and, notwithstanding all my pains, I could never obtain a sight of any history of Mekka, although the names of the authors were not unknown

to the Mekkawys. They told me that book-dealers used formerly to come here with the Hadj from Yemen, and sell valuable books, brought principally from Szanaa and Loheya. The only good work I saw at Mekka was a fine copy of the Arabic Dictionary called Kamous; it was purchased by a Malay for six hundred and twenty piastres; at Cairo it might be worth half that sum. Many pilgrims inquired for books, and were inclined to pay good prices for them; and it was matter of surprise to me that the speculating Mekkawys did not avail themselves of this branch of trade, not so lucrative certainly as that of coffee and India goods. I much regretted my total want of books, and especially the copies of the historians of Mekka, which I had left at Cairo; they would have led me to many inquiries on topography, which by Azraky in particular is treated with great industry.

The Persian hadjys and the Malays are those who chiefly search for books: the Wahabys, it is said, were particularly inquisitive after historical works; a remark I heard repeated at Medina. During my stay at Damascus, which is the richest book-market in the East, and the cheapest, from being very

little frequented by Europeans, I heard that several Arabs of Baghdad, secretly commissioned for that purpose by Saoud, the Wahaby chief, had purchased there many historical works. When Abou Nokta plundered the harbours of Yemen, he carried off a great number of books, and sent them to Derayeh.

The scarcity of valuable books at Mekka may, perhaps, be ascribed to the continual purchases made by pilgrims; for there are no copyists at Mekka to replace the books which have been exported.* The want of copyists is, indeed, a general complaint also in Syria and Egypt, and must, in the end, lead to a total deficiency of books in those countries, if the exportation to Europe continues. There are at Cairo, at this time, not more than three professed copyists, who write a good hand, or who possess sufficient knowledge to enable them to avoid the grossest errors. At Mekka, there was a man of Lahor, who wrote Arabic most beautifully, though he spoke it very indifferently. He sat in a shop near Bab-es'-Salam, and copied for the hadjys such prayers as it was necessary to recite during the pilgrimage. The hand-writing of the

* At Cairo, I saw many books in the Hedjaz character, some of which I purchased.

Hedjaz is different from that used in Egypt or Syria; but a little practice makes it easily read. In general, not only every country, but every province, even, of the East, has its peculiar mode of writing, which practice alone can enable one to distinguish. There are shades of difference in the writing of the Aleppines, of the people of Damascus, and of Acre; and, in Egypt, the writing of a Cahirein is easily distinguished from that of a native of Upper Egypt. That of the Moslims is different every where from that of the Christians, who are taught to write by their priests, and not by Turkish schoolmasters. The Copts of Egypt have also a character differing from that of the other Christians established in the country. An experienced person knows, from the address of a letter, the province and the race to which the writer belongs. The dialects, and the style of letter-writing are not less distinguishable than the hand-writing; and this remark is particularly applicable to the complimentary expressions with which the letters always abound. The style of Syria is the most flowery; yet even in letters of mere business we find it used. That of Egypt is less complimentary; that of the Hedjaz is simple and manly, and approaches

to Bedouin frankness, containing, before the immediate purport of the letter, only a few words of inquiry after the health and welfare of the person addressed. Each country has also its peculiar manner of folding a letter. In the Hedjaz, letters are sealed with gum-arabic; and a small vessel full of the diluted gum is suspended near the gate of every large house or khan.

Whatever may be the indifference of the Mekkawys for learning,* the language of their city is still more pure and elegant,

* I may mention, as a strong proof of the neglect of learning at Mekka, that of a dozen persons, respectable from their situations in life, of whom I inquired respecting the place Okath, not one of them knew where it was, or if it still existed. The Okath was the place where the ancient Arabian poets, as late even as the time of Mohammed, used to recite their works to crowds assembled there at a great fair. The prize poems were afterwards suspended at the Kaaba. It is to this custom that we owe the celebrated poems called the Seba Moallakat. A Bedouin of Hodheyl told me that the Okath was now a ruined place in the country of Beni Naszera, between two and three days' journey south of Tayf. But in El Fasy's history, I find it stated to be one day's journey from Tayf; and that it ceased to be frequented as a fair in A. H. 129. El Azraky says that it was at that distance from Tayf, on the road to Szanaa in Yemen, and belonged to the tribe of Beni Kanane.

both in phraseology and pronunciation, than that of any other town where Arabic is spoken. It approaches more nearly than any other dialect to the old written Arabic, and is free from those affectations and perversions of the original sense, which abound in other provinces. I do not consider the Arabic language as on the decline: it is true, there are no longer any poets who write like Motanebbi, Abol' Ola, or Ibn el Faredh; and a fine flowing prose the Arabs never possessed. The modern poets content themselves with imitating their ancient masters, humbly borrowing the sublime metaphors and exalted sentiments produced from nobler and freer breasts than those of the olemas of the present day. But even now, the language is deeply studied by all the learned men; it is the only science with which the orthodox Moslim can beguile his leisure hours, after he has explored the labyrinth of the law; and every where in the East it is thought an indispensable requisite of a good education, not only to write the language with purity, but to have read and studied the classic poets, and to know their finest passages by heart. The admiration with which Arabic scholars regard their best writers, is the same

as that esteem in which Europeans hold their own classics. The far greater part of the Eastern population, it is true, neither write nor read; but of those who have been instructed in letters, a much larger proportion write elegantly, and are well read in the native authors, than among the same class in Europe.

The Mekkawys study little besides the language and the law. Some boys learn at least as much Turkish as will enable them to cheat the Osmanly pilgrims to whom their knowledge of that tongue may recommend them as guides. The astronomer of the mosque learns to know the exact time of the Sun's passing the meridian, and occupies himself occasionally with astrology and horoscopes. A Persian doctor, the only avowed medical professor I saw at Mekka, deals in nothing but miraculous balsams and infallible elixirs; his potions are all sweet and agreeable; and the musk and aloe-wood which he burns, diffuse through his shop a delicious odour, which has contributed to establish his reputation. Music, in general so passionately loved among the Arabs, is less practised at Mekka than in Syria and Egypt. Of instruments they possess only the *rababa*, (a kind

of guitar,) the *nay*, (a species of clarinet,) and the *tambour*, or *tambourine*. Few songs are heard in the evenings, except among the Bedouins in the skirts of the town. The choral song called Djok, is sometimes sung by the young men at night in the coffee-houses, its measure being accompanied with the clapping of hands. In general, the voices of the Hedjazys are harsh, and not clear: I heard none of those sonorous and harmonious voices which are so remarkable in Egypt, and still more in Syria, whether giving utterance to love songs, or chanting the praises of Mohammed from the minarets, which in the depth of night has a peculiarly grand effect. Even the Imams of the mosque, and those who chant the anthems, in repeating the last words of the introductory prayers of the Imam, men who in other places are chosen for their fine voices, can here be distinguished only by their hoarseness and dissonance.

The Sherif has a band of martial music, similar to that kept by Pashas, composed of kettle-drums, trumpets, fifes, &c.: it plays twice a day before his door, and for about an hour on every evening of the new moon.

Weddings are attended by professional females, who sing and dance: they have, it is

said, good voices, and are not of that dissolute class to which the public singers and dancers belong in Syria and Egypt. The Mekkawys say, that before the Wahaby invasion, singers might be heard during the evening in every street, but that the austerity of the Wahabys, who, though passionately fond of their own Bedouin songs, disapproved of the public singing of females, occasioned the ruin of all musical pursuits:—this, however, may be only an idle notion, to be ranked with that which is as prevalent in the East as it is in Europe, that old times were always better in every respect than the present.

The *sakas* or water-carriers of Mekka, many of whom are foreigners, having a song which is very affecting from its simplicity and the purpose for which it is used, the wealthier pilgrims frequently purchase the whole contents of a saka's water-skin, on quitting the mosque, especially at night, and order him to distribute it gratis among the poor. While pouring out the water into the wooden bowls, with which every beggar is provided, they exclaim "Sebyl Allah, ya atshan, Sebyl!" "hasten, O thirsty, to the ways of God!" and then break out in the following short

song of three notes only, which I never heard without emotion.

Ed-djene wa el moy fezata ly Saheb es-Sabyl.
"Paradise and forgiveness be the lot of him who gave you this water!"

I cannot describe the marriage-feasts as celebrated at Mekka, not having attended any; but I have seen the bride carried to the house of her husband, accompanied by all her female friends. No canopy is used on this occasion, as in Egypt, nor any music; but rich clothes and furniture are displayed, and the feasting is sumptuous, and often lasts for three or four days. On settling a marriage, the money to be paid for the bride is carried in procession from the house of the bridegroom to that of the girl's father; it is borne through the streets upon two tabourets, wrapped up in a rich handkerchief, and covered again with an embroidered satin stuff. Before the two persons who hold these tabourets, two others walk, with a flask of rose-water in one hand, and a censer in the other,

upon which all sorts of perfumes and odours are burning. Behind them follow, in a long train, all the kindred and friends of the bridegroom, dressed in their best clothes. The price paid for virgins among the respectable classes, varies at Mekka from forty to three hundred dollars, and from ten to twenty dollars among the poor classes. Half the sum only is usually paid down; the other half is left in possession of the husband, who pays it in case he should divorce his wife.

The circumcision feasts are similar to those at Cairo: the child, after the operation, is dressed in the richest stuffs, set upon a fine horse highly adorned, and is thus carried in procession through the town with drums beating before him.

Funerals differ in nothing from those in Egypt and Syria.

The people of Mekka, in general, have very few horses; I believe that there are not more than sixty kept by private individuals. The Sherif has about twenty or thirty in his stables; but Sherif Ghaleb had a larger stud. The military Sherifs keep mares, but the greater part of these were absent with the army. The Bedouins, who are settled in the suburb Moabede, and in some other parts of the

town, as being concerned with public affairs, have also their horses; but none of the merchants or other classes keep any. They are afraid of being deprived by the Sherif of any fine animal they might possess, and therefore content themselves with mules or gedishes (geldings of a low breed). Asses are very common, but no person of quality ever rides upon them. The few horses kept at Mekka are of noble breed, and purchased from the Bedouins: in the spring they are usually sent to some Bedouin encampment, to feed upon the fine nutritious herbage of the Desert. Sherif Yahya has a gray mare, from the stud of Ghaleb, which was valued at twenty purses; she was as beautiful a creature as I ever saw, and the only one perfectly fine that I met with in the Hedjaz. The Bedouins of that country, and those especially around Mekka, are very poor in horses; a few Sheikhs only having any, pasture being scarce, and the expense of a horse's keep being three piastres a day.

In the Eastern plain, behind Tayf, horses are more numerous, although much less so than in Nedjed and the deserts of Syria, in consequence of the comparative scarcity of corn, and the uncertainty of the rain; a defi-

ciency of which often leaves the Bedouin a whole year without vegetation; a circumstance that rarely happens in the more northern deserts, where the rains seldom fail in the proper seasons.

GOVERNMENT OF MEKKA.

THE territories of Mekka, Tayf, Gonfade, (which stretches southwards as far as Haly, on the coast,) and of Yembo, were, previous to the Wahaby and Egyptian conquests, under the command of the Sherif of Mekka, who had extended his authority over Djidda also, though this town was nominally separated from his dominions, and governed by a Pasha, sent thither by the Porte, to be sole master of the town, and to divide its revenue with the Sherif. The Sherif, raised to his station by force or by personal influence, and the consent of the powerful Sherif families of Mekka, held his authority from the Grand Signor, who invariably confirmed the individual that had possessed himself of it.* He

* The government of the Hedjaz has often been a subject of dispute between the Khalifes of Baghdad, the Sultans of Egypt, and the Imams of Yemen. The honour attached, even to a nominal authority over the holy cities,

was invested annually with a pelisse, brought from Constantinople by the Kaftandji Bashy; and, in the Turkish ceremonial, he was ranked among the first Pashas of the empire. When the power of the Pashas of Djidda became merely nominal, and the Porte was no longer able to send large armies with the Hadj caravans of the Hedjaz, to secure its command over that country, the Sherifs of Mekka became independent, and disregarded all the orders of the Porte, although they still called themselves the servants of the Sultan, received the annual investiture of the pelisse, acknowledged the Kadhi sent from Constantinople, and prayed for the Sultan in the great mosque. Mohammed Aly has restored the authority of the Osmanlys in the Hedjaz, and usurps all the power of the Sherif; allowing to the present Sherif Yahya a merely nominal sway.

was the only object they had in view, although that authority, instead of increasing their income, obliged them to incur great expenses. The right of clothing the Kaaba, and of having their name inserted in the Friday's prayers in the mosque, was the sole benefit they derived. The supremacy of Egypt over Mekka, so firmly established from the beginning of the fifteenth century, was transferred, after the conquest of that country by Selim I., to the Sultans of Constantinople.

The Sherif of Mekka was chosen from one of the many tribes of Sherifs, or descendants of the Prophet, who settled in the Hedjaz; these were once numerous, but are now reduced to a few families of Mekka. Till the last century, the right of succession was in the Dwy* Barakat, so called after Barakat, the son of Seyd Hassan Adjelan, who succeeded his father in A. H. 829; he belonged to the sherif tribe of Katade, which was originally settled in the valley of Alkamye, forming part of Yembo el Nakhel, and was related, by the female side, to the Beni Hashem, whom they had dispossessed of the government of Mekka in A. H. 600, after the death of the last Hashemy, called Mekether. During the last century, the Dwy Barakat had to sustain many wars with their rival tribes, and finally yielded to the most numerous, that of Dwy Zeyd, to whom the present Sherifs belong, and which, together with all the Ketade, form part of the great tribe of Abou Nema. Most of the Barakat emigrated; many of them settling in the fertile valleys of the Hedjaz, and others in Yemen. Of the Sherifs still existing in and

* *Dwy* means *Ahl*, or family.

about Mekka, besides the tribes above-mentioned, the following five were named to me: Abadele, Ahl Serour, Herazy, Dwy Hamoud, Sowamele.*

The succession to the government of Mekka, like that of the Bedouin Sheikhs, was not hereditary; though it remained in the same tribe as long as the power of that tribe preponderated. After the death of a Sherif, his relative, whether son, brother, or cousin, &c. who had the strongest party, or the public voice in his favour, became the successor. There were no ceremonies of installation, or oaths of allegiance. The new Sherif received the complimentary visits of the Mekkawys; his band played before the door, which seems to be the sign of royalty here, as it is in the black country; and his name was henceforth inserted in the public prayers.

* In addition to these, I find several others mentioned by Asamy, as Dwy Masoud, Dwy Shambar, Dwy el Hareth, Dwy Thokaba, Dwy Djazan, Dwy Baz. It would demand more leisure than I enjoy, to compile a history of Mekka from the above-mentioned sources. D'Ohsson has given an historical notice on the Sherifs of Mekka, in which are several errors. The long pedigrees that must be traced, to acquire a clear notion of the rulers of any part of Arabia, render the history of that country extremely intricate.

Though a succession seldom took place without some contest, there was little bloodshed in general; and though instances of cruelty sometimes occurred, the principles of honour and good faith which distinguish the wars of the Desert tribes, were generally observed. The rivals submitted, and usually remained in the town, neither attending the levees of their victorious relative, nor dreading his resentment, after peace had once been settled. During the war, the rights of hospitality were held as sacred as they are in the Desert; the dakhyl, or refugee, was always respected: for the blood shed on both sides, atonement was made by fines paid to the relations of the slain, and the same laws of retaliation were observed, which prevail among the Bedouins. There was always a strong party in opposition to the reigning power; but this opposition was evinced more in the protection afforded to individuals persecuted by the chief, than in open attempts against his authority. Wars, however, frequently happened; each party had its adherents among the neighbouring Bedouins; but these were carried on according to the system in Bedouin feuds, and were seldom of long duration.

Though such customs might have a ten-

dency to crush the power of the reigning Sherif, they were attended with bad consequences to the community: every individual was obliged to attach himself to one or other of the parties, and to some protector, who treated his adherents with the same tyranny and injustice that he experienced from his superior; laws were little respected; every thing was decided by personal influence. The power of the Sherifs was considerably diminished by Serour, who reigned from 1773 to 1786; but even, in later times, Ghaleb, although possessed of more authority than any of his predecessors, had often to fight with his own relations.

This continued prevalence of intestine broils, the wars and contentions of the prevailing parties, the vicissitudes of fortune which attended them, and the arts of popularity which the chiefs were obliged to employ, gave to the government of the Hedjaz a character different from that of most of the other governments in the East, and which it retained, in outward appearance, even after Ghaleb had almost succeeded in reigning as a despot. None of that ceremony was observed, which draws a line of distinction between the Eastern sovereigns, or their

vicegerents, and the people. The court of the Sherif was small, and almost entirely devoid of pomp. His title is neither Sultan, nor Sultan Sherif, nor "Sire," as Aly Bey Abbas asserts. "Sydna," "our Lord," was the title which his subjects used in conversing with him; or that of "Sádetkum," or "your Highness," which is given to all Pashas. The distance between the subject and the chief was not thought so great as to prevent the latter, in cases of need, from representing his griefs personally, and respectfully but boldly demanding redress.

The reigning Sherif did not keep a large body of regular troops; but he summoned his partisans among the Sherifs, with their adherents, whenever war was determined upon. These Sherifs he attached to his person by respecting their rank and influence, and they were accustomed to consider him in no other light than as the first among equals.

To give a history of the events which have occurred at Mekka since the period at which the Arabian historians conclude, (about the middle, I believe, of the seventeenth century,) would be a work of some labour, as it must be drawn from verbal communications; for

nobody, in this country, thinks of committing to paper the events of his own times. The circumstances under which I visited the place would have prevented me from obtaining any very extensive and accurate information on the political state of the country, even if I had had leisure, as such inquiries would have obliged me to mix with people of rank, and those holding offices; a class of society which, for obvious reasons, it was my constant endeavour to shun. The following is the amount of what information I was able to collect concerning the recent history of Mekka.

1750. Sherif Mesaad was appointed to the government of Mekka, which he held for twenty years. The power of the Sherifs involved him in frequent wars with them; as he seldom succeeded, their influence remained undiminished. Having betrayed symptoms of enmity towards Aly Beg, then governor of Egypt, the latter sent his favourite slave, Abou Dahab, whom he had made Beg, with a strong body of soldiers, as chief of the Hadj caravan, to Mekka, in order to expel Mesaad; but the Sherif died a few days before his arrival.

1769, or 1770. After Mesaad's death, Hos-

seyn, who, although of the same tribe, had been his opponent on every occasion, was raised by his own party to the government, and confirmed therein by the assistance of Abou Dahab. He continued to rule till the year

1773 or 4, when he was slain in a war with Serour, the son of Mesaad. The name of Serour, who reigned thirteen or fourteen years, is still venerated by the Mekkawys: he was the first who humbled the pride and power of the Sherifs, and established rigid justice in the town. Previous to his reign, every Sherif had in his house at Mekka an establishment of thirty or forty armed slaves, servants, and relations, besides having powerful friends among the Bedouins. Ignorant of every occupation but that of arms, they lived upon the cattle which they kept among the Bedouins, and in different parts of the Hedjaz; the surra which they were entitled to receive from the Hadj; and the presents which they exacted from the pilgrims, and from their dependents in the town. Some of them, in addition to these general sources of income, had extorted from former chief Sherifs lucrative sinecures, such as duties on ships, or on certain articles of merchandize; tolls

collected at one of the gates of Djidda; the capitation-tax levied upon the Persian pilgrims, &c. &c. Their behaviour in the town was wild and disorderly; the orders of the chief Sherif were disregarded; every one made use of his personal authority to increase his wealth; family quarrels frequently occurred; and, in the time of the Hadj, they often waylaid small parties of pilgrims in their route from Medina or Djidda to Mekka, plundering those who made no defence, and killing those who resisted.

After a long struggle, Serour succeeded at length in reducing the Sherifs to obedience, chiefly by cultivating the goodwill of the common class of Mekkawys, and of the Bedouins, by his great simplicity of manners, personal frugality, and generosity towards his friends, together with a reputation for excessive bravery and sagacity. He had often made peace with his enemies; but fresh wars as repeatedly broke forth. It is said that he once discovered a conspiracy to murder him in one of his nightly walks round the Kaaba; and that he generously spared the lives of the conspirators, and only banished them. He strengthened the great castle of Mekka; kept a large body of armed

slaves and Bedouins constantly in his service, the expenses of which he defrayed by his commercial profits, being an active trader with Yemen; and, finally, he obliged the most powerful Sherif families to expatriate themselves, and seek for refuge in Yemen, while many Sherifs were killed in battle, and others fell by the hands of the executioner. After this, Serour applied himself to re-establish the administration of justice; and numerous acts are related of him, which reflect equal honour upon his love of equity and his sagacity. He drove the Jews from Djidda, where they had acquired considerable riches by their brokerage and fraudulent dealings; protected the pilgrims in their progress through the Hedjaz; and regulated the receipt of customs and taxes, which had previously been levied in a very arbitrary manner. When he died, the whole population of Mekka followed his remains to the grave. He is still considered by the Mekkawys as a kind of saint, and his name is venerated even by the Wahabys.

1785, or 86. After the death of Serour, Abd el Mayn, one of his brothers, succeeded for four or five days, when his younger brother Ghaleb, by his superior skill in in-

trigue, and by the great popularity which his valour, understanding, and engaging address had acquired for him in the time of Serour, dispossessed Abd el Mayn, and suffered him quietly to retire. During the first years of his reign, Ghaleb was the tool of Serour's powerful slaves and eunuchs, who were completely masters of the town, and indulged in the same disorderly behaviour, injustice, and oppression which had formerly characterized the Sherifs. Ghaleb, however, soon freed himself from their influence, and acquired at length a firmer authority over the Hedjaz than any of his predecessors had possessed, and which he retained till the wars of the Wahabys, and the treachery of Mohammed Aly put an end to his reign. Ghaleb's government was milder than that of Serour, though far from being so just. Very few individuals were put to death by his orders; but he became avaricious, and culprits were often permitted to purchase their lives by large fines. To accomplish this extortion, he filled his prisons with the refractory; but blood only flowed in his transactions with the Wahabys. During his wars with these invaders, the younger sons of Serour Abdulla ibn Serour, and Seyd ibn Serour, attempted

to wrest the government from their uncle, but without success; when reconciled with Ghaleb, they were permitted to return quietly to Mekka, and here they resided when Mohammed Aly arrived. He sent Abdulla to Cairo together with Ghaleb, but was ordered by the Porte to set the former at liberty. Abdulla had been once at Constantinople to obtain the Sultan's assistance against Ghaleb. The great temerity of Abdulla has gained him more admirers than friends at Mekka; but it seems probable that, should the Turks be again obliged to abandon the Hedjaz, he would replace his brother Yahia, the present chief, who received the appointment from Mohammed Aly in 1813, and whose reputation and influence at Mekka are only suited to this honorary situation. The Pasha having seized the revenues of the government of Mekka, has assigned to the Sherif a monthly allowance of only fifty purses, or about eight hundred pounds, to support both his troops and his household. The latter is nominally the same it was before the Turkish conquest, and consists of a few Sherifs, some Mekkawys, and Abyssinian or black slaves, who are indiscriminately appointed to the several employments about his

person, the pompous titles of which are borrowed from the red book of the Turkish court. At Yembo, Tayf, Mekka, and Djidda, Ghaleb kept his vizier, who was called El Hakem at Mekka and Tayf. He had, besides, his khasnadar, or treasurer; his selahdar, or sword-bearer; moherdar, or keeper of the seal; and a few other officers, who, however, were far from keeping up so strict an etiquette, or being persons of as much consequence, as those officers are in the Turkish court. The whole of the private establishment of Ghaleb consisted of fifty or sixty servants and officers, and as many slaves and eunuchs. Besides his wives, he kept about two dozen of Abyssinian slaves, and double that number of females to attend upon them and to nurse his children. In his stables were from thirty to forty horses of the best Arabian breed; half a dozen mules, upon which he sometimes rode; and as many dromedaries. I learned from one of his old servants, that an erdeb (about fifteen bushels) was issued daily from the store for the use of the household; this, with perhaps half a hundred weight of butter, and two sheep, formed the principal expenditure of provision. It was partly consumed by the Be-

douins, who came to Mekka upon business, and who were in the habit of repairing to the Sherif's house, to claim his hospitality, just as they would alight at the tent of a Sheikh in an encampment in the Desert. When they departed, their sacks were filled with provisions for the road, such being the Arab custom, and the Sherifs of Mekka having always shown an anxious desire to treat the Bedouins with kindness and liberality.

The dress of the Sherif is the same as that of all the heads of Sherif families at Mekka; consisting, usually, of an Indian silk gown, over which is thrown a white *abba*, of the finest manufacture of El Ahsa, in the Persian Gulf; a Cashmere shawl, for the head; and yellow slippers, or sometimes sandals, for the feet. I saw no Mekkawy Sherifs with green turbans. Such of them as enter into the service of government, or are brought up to arms, and who are called by the Mekkawys exclusively "Sherifs," generally wear coloured Cashmere shawls; the others, who lead a private life, or are employed in the law and the mosque, tie a small white muslin shawl round their caps. The Sherifs, however, possess one distinguishing mark of dress —a high woollen cap of a green colour, round

which they tie the white muslin or the Cashmere shawl; beyond which the cap projects, so as to screen the wearer's face from the rays of the sun: for its convenience in this respect, it is sometimes used also by elderly persons; but this is far from being a common fashion.

When the Sherif rides out, he carries in his hand a short, slender stick, called *metrek*, such as the Bedouins sometimes use in driving their camels; a horseman, who rides close by him, carries in his hand an umbrella or canopy, of Chinese design, adorned with silk tassels, which he holds over the Sherif's head when the sun incommodes him. This is the only sign of royalty by which the Sherif is distinguished when he appears in public; and even this is not used when he walks in the street. The Wahabys compelled him to lay aside the canopy, and to go on foot to the mosque, alleging as a reason, that it was inconsistent with the requisite humility, to come into the presence of the Kaaba on horseback. But when Ghaleb was in full power at Mekka, he obliged the Pashas who accompanied the pilgrim caravan, to acknowledge his right of precedency on all occasions; and he disseminated throughout the Hedjaz a belief that his rank was superior to that of

any officer of the Porte; and that even at Constantinople the Sultan himself ought, in strictness of etiquette, to rise and salute him. I have already mentioned the annual investiture of the Sherif by the Kaftandjy Bashy. According to the ceremonial practised on the arrival of the caravan, the Sherif pays the first visit to the Pasha, or Emir el Hadj. The latter, on returning the visit, receives a horse, richly caparisoned, from the Sherif. After the return of the Hadj from Wady Muna, the Pasha presents him, on the first day, with a similar horse; and they both exchange visits in their tents at Muna. When the caravan is ready to leave Mekka, on its return home, the Sherif visits the Pasha a second time, in his camp outside the town, and is there presented with another horse.

The Sherif is supposed to have under his jurisdiction all the Bedouin tribes of the Hedjaz; at least they are named in his own and the Porte's registers, as the dutiful subjects of the Sultan and of the Sherif. When in the full enjoyment of his power, Ghaleb possessed a considerable influence over these tribes, but without any direct authority. They looked upon the Sherif, with his soldiers and friends, in the same light as one of

their own Sheikhs, with his adherents; and all the laws of war current in the Desert, were strictly observed by the Sherif. In his late expeditions against the Wahabys, he was accompanied by six or eight thousand Bedouins, who joined him, as they would have joined another Sheikh, without receiving any regular pay for their services, but following their own chiefs, whose interest and attachment Ghaleb purchased by presents.

To those who are unacquainted with the politics of the Desert, the government of Mekka will present some singularities; but every thing is easily explained, if the Sherif be considered as a Bedouin chief, whom wealth and power have led to assume arbitrary sway; who has adopted the exterior form of an Osmanly governor, but who strictly adheres to all the ancient usages of his nation. In former times, the heads of the Sherif families at Mekka exercised the same influence as the fathers of families in the Bedouin encampments; the authority of the great chief afterwards prevailed, and the others were obliged to submit; but they still retain, in many cases, the rights of their forefathers. The rest of the Mekkawys were considered by the contending parties, not as

their equals, but as settlers under their domination; in the same way as Bedouin tribes fight for villages which pay to them certain assessments, and whose inhabitants are considered to be on a much lower level than themselves. The Mekkawys, however, were not to be dealt with like inhabitants of the towns in the northern provinces of Turkey; they took a part in the feuds of the Sherifs, and shared in the influence and power obtained by their respective patrons. When Serour and Ghaleb successively possessed themselves of a more uncontrolled authority than any of their predecessors had enjoyed, the remaining Sherifs united more closely with the Mekkawys, and, till the most recent period, formed with them a body respectable for its warlike character, as was evinced in frequent quarrels among themselves; and a resistance against the government, when its measures affected their lives, although they were so far reduced as never to revolt when their purses only were assailed.

The government of Ghaleb, notwithstanding his pecuniary extortion, was lenient and cautious: he respected the pride of the Mekkawys, and seldom made any attempts against the personal safety or even fortunes

of individuals, although they smarted under those regulations which affected them collectively. He permitted his avowed enemies to live peaceably in the bosom of their families, and the people to indulge in bloody affrays among themselves, which frequently happened either in consequence of blood-revenge, or the jealousies which the inhabitants of different quarters of the town entertained against each other; sometimes fighting for weeks together, but generally with sticks, lances, and daggers, and not with fire-arms.

The Sherifs, or descendants of Mohammed, resident at Mekka and in the neighbourhood, who delight in arms, and are so often engaged in civil broils, have a practice of sending every male child, eight days after its birth, to some tent of the neighbouring Bedouins, where it is brought up with the children of the tent, and educated like a true Bedouin for eight or ten years, or till the boy is able to mount a mare, when his father takes him back to his home. During the whole of the above period, the boy never visits his parents, nor enters the town, except when in his sixth month; his foster-mother then carries him on a short visit to his family, and immediately

returns with him to her tribe. The child is, in no instance, left longer than thirty days after his birth in the hands of his mother; and his stay among the Bedouins is sometimes protracted till his thirteenth or fifteenth year. By this means, he becomes familiar with all the perils and vicissitudes of a Bedouin life; his body is inured to fatigue and privation; and he acquires a knowledge of the pure language of the Bedouins, and an influence among them that becomes afterwards of much importance to him. There is no sherif, from the chief down to the poorest among them, who has not been brought up among the Bedouins; and many of them are also married to Bedouin girls. The sons of the reigning Sherif family were usually educated among the tribe of Adouan, celebrated for the prowess and hospitality of its members; but it has been so much reduced by the intestine wars of the Sherifs, in which they always took part, and by the late invasion of Mohammed Aly, that they found it expedient to abandon the territory of the Hedjaz, and seek refuge in the encampments of the tribes of the Eastern plain. Othman el Medhayfe, the famous Wahaby chief, a principal instrument employed by Saoud in

the subjugation of the Hedjaz, was himself a Sheikh of Adouan; and Sherif Ghaleb had married his sister. The other Sherifs sent their children to the encampments of Hodheyl, Thekyf, Beni Sad, and others; some few to the Koreysh, or Harb.

The Bedouins in whose tent a Sherif has been educated, were ever after treated by him with the same respect as his own parents and brethren; he called them respectively, father, mother, brother; and received from them corresponding appellations. Whenever they came to Mekka, they lodged at the house of their pupil, and never left it without receiving presents. During his pupilage, the Sherif gave the name of Erham to the more distant relatives of the Bedouin family, who were also entitled to his friendship and attention; and he considered himself, during his life, as belonging to the encampment in which he had passed his early years: he termed its inhabitants "our people," or, "our family;" took the liveliest interest in their various fortunes; and, when at leisure, often paid them a visit during the spring months, and sometimes accompanied them in their wanderings and their wars.

Sherif Ghaleb always showed himself ex-

tremely attentive to his Bedouin foster-parents; whenever they visited him, he used to rise from his seat, and embrace them, though in no way distinguished from any meanly-dressed inhabitant of the Desert. Of course, it often happened that Sherif boys could not easily be induced to acknowledge their real parents at home; and they sometimes escaped, and rejoined the friends of their infancy, the Bedouins in the Desert.

The custom which I have just described is very ancient in Arabia. Mohammed was educated among foreigners, in the tribe of Beni Sad; and his example is continually quoted by the Mekkawys, when speaking of the practice still usual among the Sherifs. But they are almost the only people in Arabia by whom it is now followed. The Bedouins called Mowalys,* once a potent tribe, but now reduced to a small number, and pasturing their flocks in the vicinity of Aleppo, are the only Arabs among whom I met with any thing similar. With them it is an established usage, that the son of the chief

* This tribe is originally from the Hedjaz: it lived in the neighbourhood of Medina, and is often mentioned by the historians of that town, during the first century after Mohammed.

of that tribe should be educated in the family of another individual of the same tribe, but generally of a different encampment, until he is sufficiently old to be able to shift for himself. The pupil calls his tutor Morabby, and displays the greatest regard for him during the rest of his life.

The Sherifs derive considerable advantages from their Bedouin education; acquiring not only strength and activity of body, but some part of that energy, freedom of manners, and boldness, which characterize the inhabitant of the Desert; together with a greater regard to the virtues of good faith and hospitality, than if they had been brought up in Mekka.

I did not see many Sherifs. Of the small number now remaining, some were employed, during my residence at Mekka, either as guides with the army of Mohammed Aly, or were incorporated by him in a small corps of Bedouins, commanded by Sherif Radjeh, one of their most distinguished members; or in the service of Sherif Yahya, who sent them on duty to the advanced posts towards Yemen. Some of them had retired, after Ghaleb was taken, to the Wahabys, or to Yemen, where a few of them still remained. Those whom I had an opportunity of seeing,

were distinguished by fine manly countenances, strongly expressive of noble extraction; and they had all the exterior manners of Bedouins; free, bold, frank, warm friends; bitter enemies; seeking for popularity, and endowed with an innate pride, which, in their own estimation, sets them far above the Sultan of Constantinople. I never beheld a handsomer man than Sherif Radjeh, whose heroism I have mentioned in my history of Mohammed Aly's campaign, and the dignity of whose deportment would make him remarked among thousands; nor can a more spirited and intelligent face be easily imagined, than was that of Sherif Ghaleb Yahya, the present Sherif, is of a very dark complexion, like that of his father; his mother was a dark brown Abyssinian slave.

The Mekkawys give the Sherifs little credit for honesty, and they have constantly shown great versatility of character and conduct; but this could hardly be otherwise, considering the sphere and the times in which they moved: their Bedoûin education has certainly made them preferable, in many respects, to the common class of Mekkawys.

It is a rule among the Sherifs, that the daughters of the reigning chief can never

marry; and while their brothers are often playing in the streets with their comrades, from whom they are in no way distinguished, either in dress or dignity of appearance, the unfortunate girls remain shut up in the father's house. I have seen a son of Sherif Ghaleb, whose father was then in exile at Salonica, play before the door of his house. But I have heard that, when the boys of the reigning Sherif return from the Desert, and are not yet sufficiently grown up to appear with a manly air in public, they are kept within their father's house or court-yard, and seen only by the inmates of the family, appearing for the first time in public, on horseback, by the side of their father; from which period they are considered to be of age, soon after marry, and take a share in public affairs.

The greater part of the Sherifs of Mekka, and those especially of the reigning tribe of Dwy Zeyd, are strongly suspected to be Muselman sectaries, belonging to the Zyoud, or followers of Zeyd, a sect which has numerous proselytes in Yemen, and especially in the mountains about Sada. This, however, the Sherifs do not acknowledge, but comply with the doctrines of the orthodox sect of

Shafeÿs, to which most of the Mekkawys belong; but the Sherifs residing abroad do not deny it; and whenever points of law are discussing upon which the Zyoud are at variance with the Sunnys, the Sherifs always decline taking an active part in the discussion.

I believe that the Zeyds are divided into different sects. Those of Yemen and Mekka acknowledge as the founder of their creed El Imam el Hady ill el Hak Yahyn ibn el Hosseyn, who traces his pedigree to Hassan, the son of Aly. He was born at Rass, in the province of Kasym, in A. H. 245, and first rose as a sectary at Sada, in Yemen, in 280. He fought with the Abassides, took Sana, out of which he was driven, afterwards attacked the Karmates, and died of poison at Sada in A. H. 298. Others trace the origin of this sect higher, to Zeyd ibn Aly Zeyn el Aabedyn ibn el Hosseyn ibn Aly ibn Aby Taleb, who was killed at Koufa in A. H. 121, by the party of the Khalif Hesham. The Zeydites appear, generally, to entertain a great veneration for Aly; at the same time that they do not, as the Persians, curse Abou Beker and Omar. They entertain notions different from those of the Sunnys respecting the succession of the twelve Imams, but agree,

in other respects, much more with them than with the Persians. The Zeydites of Yemen, to whom the Imam of Sana himself belongs, designate their creeds as the fifth of the orthodox Mohammedan creeds, next to the Hanefys, Shafeys, Malekys, and Hanbalys, and for that reason they are called Ahl el Khams Mezaheb. In Yemen they publicly avow their doctrines; at Mekka they conceal them. I heard that one of their principal tenets is, that in praying, whether in the mosque, or at home, no other expressions should be used than those contained in the Koran, or such as are formed from passages of that book.

The Mekkawys regard the Zyoud as heretics; and assert that, like Persians, they hold in disrespect the immediate successors of Mohammed. Stories are related of the Zyoud in Yemen writing the name of Mawya over the most unclean part of their houses, to show their contempt of him; but such tenets are not avowed, and the Sherifs agree outwardly in every point with the Sunnys, whatever may be their private opinions.

I have already stated that the Kadhy of Mekka is sent annually from Constantinople, according to the usual practice of the Turkish

government with respect to the great cities of the empire. This system began with the early emperors, who thought that, by depriving the provincial governors of the administration of justice, and placing it in the hands of a learned man sent periodically from Constantinople, and quite independent of the governors, they might prevent the latter from exercising any undue influence over the courts of law, at the same time that the consequences likely to result from the same judge remaining in office for any length of time were avoided. But manners are very different throughout the empire from what they were three hundred years ago. In every town the Kadhy is now under the immediate influence of the governor, who is left to tyrannize at pleasure, provided he sends his regular subsidies to the Porte. No person can gain a suit at law unless he enjoys credit with the government, or gives a bribe to the judge, which the governor shares or connives at, in return for the Kadhy's compliance with his interests in other cases. The fees of court are enormous, and generally swallow up one fourth of the sum in litigation; while the court is deaf to the clearest right, if not supported by largesses to the Kadhy and the

swarm of officers and servants who surround his seat. These disorders are countenanced by the Porte: the office of Kadhy is there publicly sold to the best bidder, with the understanding that he is to remunerate himself by the perquisites of his administration.

In those countries where Arabs flock to his court, the Kadhy, who generally knows but little of the Arabic language, is in the hands of his interpreter, whose office is usually permanent, and who instructs every new Kadhy in the modes of bribery current in the place, and takes a full share of the harvest. The barefaced acts of injustice and shameless briberies daily occurring in the Mehkames, or halls of justice, would seem almost incredible to an European, and especially an Englishman.

The Kadhy of Mekka has shared the fate of his brother judges in other parts of the empire, and has been for many years so completely under the influence of the Sherif, that all suits were carried directly before his tribunal, and the Kadhy was thus reduced to spend his time in unprofitable leisure. I was informed by the Kadhy himself, that the Grand Signior, in consideration of the trifling emoluments of the situation, had, for some

time back, been in the habit of paying to the Kadhy of Mekka one hundred purses per annum out of his treasury. Since the conquest of Mohammed Aly, the Kadhy has recovered his importance, in the same proportion as the influence of the Sherif has been diminished. When I was at Mekka, all law-suits were decided in the Mehkame. Mohammed Aly seldom interposed his authority, as he wished to conciliate the good-will of the Arabs, and the Kadhy himself seems to have received from him very strict orders to act with circumspection; for justice was, at this time, tolerably well administered, at least in comparison with other tribunals; and the inhabitants were not averse to the new order of things. The Kadhy of Mekka appoints to the law-offices of Djidda and Tayf, which are filled by Arabs, not Turks. In law-suits of importance, the Muftis of the four orthodox sects have considerable influence on the decision.

The income of the Sherif is derived principally from the customs paid at Djidda, which, as I have already mentioned, instead of being, according to the intention of the Turkish government, divided between himself and the Pasha of Djidda, were seized wholly

by the late Sherifs, and are now in the hands of Mohammed Aly. The customs of Djidda, properly the same as those levied in every other part of the Turkish empire, were much increased by Ghaleb, which was the principal reason why the whole body of merchants opposes him. He had also engrossed too large a share of the commerce to himself. Eight dows belonging to him were constantly employed in the coffee-trade between Yemen, Djidda, and Egypt; and when the sale of that article was slow, he obliged the merchants to purchase his cargoes for ready money at the market-price, in order to send off the sooner his returns of dollars to Yemen. Two of the largest of his vessels (one an English-built ship of three or four hundred tons, purchased at Bombay,) made a voyage annually to the East Indies, and the cargoes which they brought home were either sold to the Hadj at Mekka, or were divided among the merchants of Djidda, who were forced to purchase them.

Besides the port of Djidda, that of Yembo, where the Sherif kept a governor, was subjected to similar duties. He also levied a tax as well upon all cattle and provisions carried from the interior of the country into Djidda,

as upon those carried into Mekka, Tayf, and Yembo, except what came with the two great hadj-caravans from the north, which passed every where duty-free. The inhabitants of Mekka and Djidda pay no other taxes than those just mentioned, their houses, persons, and property being free from all other imposts; an advantage which they have never sufficiently acknowledged, though they might have readily drawn a comparison between themselves and their neighbours of Syria and Egypt. The other branches of the Sherif's revenues were the profits derived from the sale of provisions at Mekka, of which, although he did not monopolize them like Mohammed Aly, yet he had always such a considerable stock on hand, as enabled him to influence the daily prices; the capitation-tax on all Persian hadjys, whether coming by land from Baghdad, or by the way of the Red Sea and Yemen; and presents to a considerable amount, either offered to him gratuitously, or extorted from the rich hadjys of all countries.*

* Formerly, when the Sherifs of Mekka were more powerful, they levied a tribute upon the two great pilgrim-caravans, similar to that exacted by the Bedouins on the

Of the money sent from Constantinople to the holy city, temple, &c. a large portion was appropriated by the Sherif to his own treasury; and it is said that he regularly shared in all the presents which were made to the mosque. Ghaleb possessed considerable landed property; many of the gardens round Tayf, and of the plantations in the valley of Hosseynye, Wady Fatme, Wady Lymoun, and Wady Medyk, belonged to him. At Djidda he had many houses and caravansaries, which he let out to foreigners; and so far resembled his successor Mohammed Aly, that the most trifling profit became a matter of consideration with him, his attention being constantly directed towards the acquiring of wealth. The annual revenue of Ghaleb, during the plenitude of his power, may have amounted to about three hundred and fifty thousand pounds sterling; but, since the occupation of the Hedjaz by the Wahabys, it has probably not exceeded half that sum.

As Ghaleb was a merchant and land-owner, and procured all the articles of consumption at the first hand, the maintenance of his

road. Abou Nima, in A.H. 654, took for every camel of the Yemen caravan thirty dirhems, and fifty for every one in the Egyptian caravan.

household, with his women and slaves, did not, I should imagine, require above twenty thousand pounds sterling per annum. In time of peace the Sherif kept a small permanent force, not exceeding five hundred men, of whom about one hundred were in garrison at Djidda, fifty at Tayf, as many at Yembo, and the rest at Mekka: of this body about eight hundred were cavalry, in addition to his own mounted household. Many of the soldiers were his domestic slaves; but the greater part were Bedouins from different parts of Arabia; those from Yemen, the mountains of Asyr, and Nedjed, being the most numerous. Their pay was from eight to twelve dollars per month; and they were commanded by Sherifs, whom they obeyed as Bedouins obey their leader during war, that is to say, that, trained to no regular exercise, they accompanied the Sherif whenever he took a ride out of the town, and on returning fired off their guns, according to the Arabian custom, in leaping wildly about. The arms of the infantry were a matchlock and crooked knife; the horsemen had a lance.

When Ghaleb engaged in war, this force was increased by the accession of many Sherifs

and their retinues, who received no pay, but occasional presents, and a share in the booty acquired; these wars being generally directed against some Bedouin tribes, whose cattle was the sole object of invasion. Upon these occasions, the Sherif was joined also by other Bedouins, who returned with their Sheikhs to their homes, as soon as the expedition was terminated. On the breaking out of the Wahaby war, and when the Wahabys began to make successful attacks upon the Hedjaz, Ghaleb found it necessary to increase his standing force; he therefore added to it a number of black slaves, thereby augmenting it to eight hundred, following, in this respect, the practice of his predecessors, who always considered their own purchased slaves as the most faithful men under their command;* he also enlisted additional numbers of Bedouins, and had, during the whole of the contest, generally from two to three thousand men; a number thought fully sufficient to guard his cities. Whenever he planned an attack on the Wahabys, he collected his allies among the Bedouins, and

* During the last century, the Sherifs of Mekka constantly kept a small corps of Georgian Mamelouks as their body-guard.

advanced several times towards Nedjed with an united force of ten thousand men. When those allies were obliged, successively, to yield to the invaders, and the southern Bedouins, on whom Ghaleb always principally depended, were conquered by the great exertions and activity of Othman el Medhayfe, Ghaleb found himself alone, with his few troops, unable to prolong the contest, and was soon driven to extremities and obliged to submit, though he still kept a corps of troops in his pay, after Saoud had obtained firm possession of the Hedjaz, and conducted his affairs with such consummate skill, as to maintain his authority, and command the respect of the Wahabys.

The expenses attending the increased forces of the Sherif during the Wahaby war, were considerable; it was necessary to make donations to the Sherif and the Bedouins, to keep them in his interest; but it happened, for once, that his interests were equally their own; and Bedouins, though never tired of asking for presents, are generally content with small sums. It may hence be easily conceived that Ghaleb never, during any period of his reign, lived up to the amount of his income; and it was a general, and, I

believe, well-founded opinion in the Hedjaz, that during the twenty-seven years of his official life, he had amassed a large treasure in money. When Mohammed Aly seized his person, the amount of the whole of his disposable property found at Mekka and Djidda, was calculated at about two hundred thousand or two hundred and fifty thousand pounds sterling; and it was presumed that he had either secreted his treasure in the castle of Mekka, or sent it to his friends in India, while Mohammed Aly was making preparations for his attack. It is most probable that he employed both modes of secreting his wealth, and thus made another addition to the large sums daily buried in the East, by persons in authority, as well as by private individuals. But such is the bad use to which Eastern rulers apply their riches, that the public prosperity of the country suffers little by the loss.*

* The prevalence of the practice of concealing riches in Turkey, and the cause of it, will at once appear from the following account of a circumstance which happened in 1813, at Cairo. Mohammed Aly having demanded 15,000 purses from the Copts employed in the finances of Egypt, they divided the sum among themselves; and Moallem Felteos, an old man, who had been in former times a chief financier, was assessed at twelve hundred purses, or about

18,000*l.* sterling: this he refused to pay, alleging his poverty; but, after long parleys, at last offered to give two hundred purses. The Pasha sent for him, threatened, and, seeing him obstinate, ordered him to be beaten: after receiving five hundred strokes with the stick, and being nearly half dead, he swore that he could pay no more than two hundred purses. Mohammed Aly thought he was telling the truth; but his son, Ibrahim Pasha, who happened to be present, said that he was sure the man had more money. Felteos, therefore, received three hundred additional strokes, after which he confessed that he was possessed of the sum demanded, and promised to pay it. He was then permitted to return home; and at the end of a fortnight, being so much recovered from the effects of his beating that he could walk about, commissioners were sent to his house from the Pasha, labourers were called, and Felteos descended with them into the privy of his house, at the bottom of which they removed a large stone which closed up a small passage containing a vaulted niche, where two iron chests were deposited. On opening these, two thousand purses in sequins were found, twelve hundred of which the Pasha took, and left the remainder to the owner, who died three months after, not in consequence of the blows he had received, but of grief for the loss of his money. Had he been able secretly to remove the treasure, he would probably have done so, had not a guard been posted in his house immediately on his promising to pay; the Pasha suspecting that the money was concealed in some secret spot, according to a practice general in the East.

CLIMATE AND DISEASES OF MEKKA AND DJIDDA.

THE climate of Mekka is sultry and unwholesome; the rocks which enclose its narrow valley, intercept the wind, especially that from the north, and reflect the rays of the sun with redoubled heat. In the months of August, September, and October, the heat is excessive: during my residence at Mekka a suffocating hot wind pervaded the atmosphere for five successive days in September. The rainy season usually begins in December; but the rains are not uninterrupted, as in other tropical countries, falling only at intervals of five or six days, but then with great violence. Showers are not unfrequent, even in summer: the Mekkawys say that the clouds coming from the sea-side are those which copiously irrigate the ground; while those which come from the East, or the high mountains, produce only mere showers, or

gushes The want of rain is very frequently felt here: I was told that four successive years of copious rains are seldom experienced; which is, probably, the main reason why all the Bedouins in this neighbourhood are poor, the greater part of their cattle dying in years of drought, from want of pasturage.

The air of Mekka is generally very dry. Dews begin to fall in the month of January, after a few heavy showers of rain: the contrary is the case at Djidda, where the atmosphere, even during the greatest heat, is damp, arising from the sea vapours, and the numerous marshes on that low coast. The dampness of the air is there so great, that in the month of September, in a hot and perfectly clear day, I found my upper gown wet completely through, from being two hours in the open air. There are heavy dews also by night, during that month and in October; thick fogs appeared on the coast, in the evening and morning. During the summer months, the wind blows generally between east and south, seldom veering to the west, but sometimes to the north. In September, the regular northerly winds set in, and continue during the whole winter. In the Hedjaz, as on the sea-coast of Egypt, the north-east wind is

more damp than any other; and during its prevalence, the stone pavement in the interior of the houses always appeared as if covered with moisture.

The diseases prevalent in both towns are much the same; and the coast of the Hedjaz is perhaps among the most unhealthy countries of the East. Intermittent fevers are extremely common, as are likewise dysenteries, which usually terminate in swellings of the abdomen, and often prove fatal. Few persons pass a whole year without a slight attack of these disorders; and no stranger settles at Mekka or Djidda, without being obliged to submit, during the first months of his residence, to one of these distempers; a fact, of which ample proof was afforded in the Turkish army, under Mohammed Aly Pacha. Inflammatory fevers are less frequent at Djidda than at Mekka; but the former place is often visited with a putrid fever, which, as the inhabitants told me, sometimes appeared to be contagious; fifty persons having been known to die of it in one day. Asamy and Fasy mention frequent epidemical diseases at Mekka: in A. H. 671, a pestilence broke out, which carried off fifty persons a day; and in 749, 793, and 829,

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